

THE AMERICAN ✠ CHURCH ✠ MONTHLY

Selden Peabody Delany, D.D., Editor

December, 1921

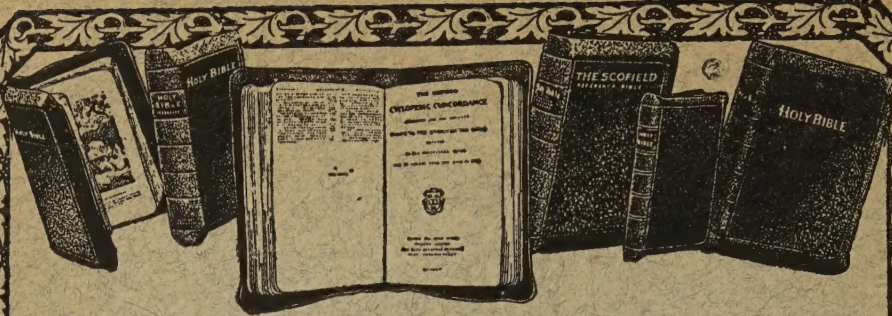
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The American Church Monthly

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with questions confronting the Anglican Communion
and more especially the Church in the United States*

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Volume X

DECEMBER, 1921

Number 4

EDITORIAL COMMENT

The Differences Which Divide Us

TO men of the world the differences which separate one Christian body from another seem largely concerned with non-essentials. Therefore they cannot understand why Christians of different names should not more effectively coalesce. Practical business and professional men often entirely lose interest in religion because of their impatience with Christians who disagree over such petty details.

We must confess to some degree of sympathy with such men of the world. Their criticism is largely true. Why should Congregationalists refuse to amalgamate with Presbyterians, merely because they believe each congrega-

tion should be independent? Why should Baptists stand out for baptism by immersion against the ancient traditional usage of all the rest of Christendom? What is the trivial difference that prevents the Free Methodists from uniting with the Methodists? Did not one of the largest Russian sects split off from the Orthodox Church because they believed the sign of the cross should be made with the fourth and fifth fingers joined to the thumb, rather than the first three fingers?

There is, however, a line of cleavage which marks a real divergence of principle among modern Christians. It is a legitimate wall of separation because it cuts between two distinct kinds of religion, Catholicism and Protestantism. Those two forms of Christianity are almost as different from one another as Mohammedanism and Buddhism. Sooner or later all Christians must declare themselves and definitely take their stand in one group or the other. The Anglo-Catholic movement in the Anglican Communion, the Free Catholic movement among English non-Conformists, and the High Church movement among the Lutherans of Germany, indicate that this line of cleavage between Catholicism and Protestantism is dividing all groups of Christians into these two camps.

There is not the remotest possibility that these two camps will dwell amicably together within the lifetime of those now living. They hold radically opposite beliefs on the sacraments, the ministry, worship, authority, the Bible, the Church, the life hereafter, and often on Christology and the Being and Nature of God. All other differences—those which divide the various groups of Protestants as well as those which keep apart the three main divisions of Catholics—are trivial in comparison.

Would it not be wise practical politics to work immediately for two great Churches—the Protestant and the

Catholic—rather than for one? Then if the Anglican Church puts itself in the Protestant group, Anglo-Catholics can transfer their allegiance to the Catholic group. If on the other hand the Anglican communion officially decides to remain with the Catholic group, then Anglo-Protestants can transfer their allegiance to the Protestant group. This no doubt would cause divisions in families. It would not be the first time that a man's foes were they of his own household.

Our friend, Dr. Le Bosquet, in his interesting article in this issue, has called attention to an important truth, namely, that the causes which divide us now are not the same as caused the divisions in the first place. They are rather to be found in fundamental differences of taste and temperament. But schism cannot be justified by mere difference in taste. A religious proposition is either in accord with Catholic truth or it is not. If it is, we must accept it, whether it suits our taste or not. Moreover in the middle ages, when Christendom was one, all these different tastes and temperaments found their fruition and satisfaction in the Catholic Church. They can do so again, when all wandering disciples of Jesus Christ return to their true spiritual home.

The Limits of Individual Toleration

IT is a grave ethical question what are the limits of toleration beyond which the individual cannot go and still remain in the Church. For toleration concerns the attitude of the individual toward the Church quite as much as that of the Church toward the individual.

Here is a man for instance who does not believe in married priests, in surpliced women choirs, or in morning prayer as the chief act of worship. He feels that we can-

not properly instruct our children in religion unless we have parochial schools. He cannot support the kind of mission work that is carried on in the majority of foreign and domestic mission stations under the Presiding Bishop and Council. He abominates the Christian Nurture Series as subversive of Catholic faith and practice. He refuses to become enthusiastic over the Nation-wide Campaign. He regards the Book of Common Prayer as an utterly inadequate manual of Catholic worship. He practices invocation of saints, says the rosary, goes regularly to confession, hears Mass and attends Benediction when he can.

Does such a man belong in the Protestant Episcopal Church? Has he any right to remain there? Most Episcopalians and most Roman Catholics would answer, No. They would agree that he had reached the limits of toleration.

On the other hand here is a man who believes that our Lord was born of human parents like the rest of us, that He was Divine only in the sense that all of us may be Divine, that at any rate he was not God when born of the Virgin Mary and therefore she is not to be venerated as Mother of God. He refuses to believe that the body of Jesus arose from the sepulchre, and accepts the resurrection only in a spiritual sense as describing the continuous influence of His life and teaching. He considers it superstition to believe that our Lord will come again in bodily presence to this earth at the day of judgment. He would laugh at the idea of believing in the resurrection of our bodies at the last day. To him the Church is merely a human organization, the apostolic succession a fiction, bishops superfluous, and the priesthood a mediaeval invention, which was abolished by the glorious Reformation.

Does such a man belong in the Protestant Episcopal Church? Can he honestly subscribe to Apostles' and Nicene Creeds, and recite them with a straight face in public worship? Most of his fellow churchmen would say, No. He ought not to tolerate so obscurantist a Church any longer.

Why should these men want to belong to a Church which they do not like? Is it from force of habit, or family tradition, or social respectability? Or is it the zeal of the reformer that inspires them with the hope that they may change the Church so that it may more closely conform to their ideals? Why should they want to change the Church—which is perfectly satisfactory to many of their co-religionists—when there are ready to hand other Churches, such as the Roman Catholic and the Unitarian, which almost perfectly answer to their requirements and specifications?

The problem is not a simple one. Nor are the two men quite in the same position. It is one thing to accept all that the Prayer Book teaches, and to subscribe heartily to the creeds, while maintaining that the Anglican Church is part of the Body of Christ and that therefore we have a right to make use of all the privileges and helps of our rich and many-sided Catholic inheritance. It is quite another thing to minimize the Prayer Book rites and sacraments and to reject the fundamental doctrines set forth in the creeds.

A man may be a good American who believes that our present system of government may be improved and made more truly democratic. But hardly the man who wants to destroy all government. He ought not to tolerate American institutions any longer. Not even Russia would satisfy him. He should emigrate to the North Pole.

Theological Text-Books

ONE of the unfortunate results of attempting to control the affairs of the Church by commission is evident in the recently distributed list of theological text-books for candidates for Holy Orders by the Commission on the Ministry and issued by the department of Religious Education. The preface tells us that the "the Commission on recruiting, training, and admitting men to the Ministry, recommends the following list of text-books on the topics required by canon for Deacon's and Priest's orders, *for the special use of those reading privately.* (Italics ours). It will also be found helpful for those whose seminary courses have been incomplete, and may serve likewise as a guide for the reading and study of the clergy after ordination." The preface further tells us that the list was drawn up originally by a committee of the examining chaplains section of the Commission and later was passed on and revised by a larger group of chaplains, and later submitted to and approved by the whole Commission, and that in preparing the list correspondence was maintained with many experts, and that "the ultimate result represents very wide experience and the joint judgment of many well-informed persons."

All this being taken into account, and especially that the list is prepared for those who are to read largely without guidance and presumably will include those who are seeking to come in from the Protestant denominations and who need to have the distinctively Church position placed before them in a clear and persuasive way, the details of this list are extremely disquieting.

In the recommendation of books on the Bible and Biblical History the critical, not the devotional, predominates, the general commentary being "The International Critical

Commentary." The only other commentaries mentioned are those by Westcott, admittedly needing considerable scholarship for profitable use. Three books are recommended on the Canon of Holy Scripture, a *critical* introduction to each part of the Bible, two *critical* histories of the Jews, and Adam Smith's "Historical Geography of the Holy Land." That evidently means that in the mind of the Commission candidates need to be prepared in the *apparatus criticus* of the Bible, rather than its content and message. Training in its devotional and doctrinal exposition is not considered necessary.

In Church History we have the inexplicable selection of a one volume history by a Congregational layman, Dr. Williston Walker, as sole account of the general history of the supernatural society. It is nothing but a dry *resumé* of the facts of ecclesiastical history, in a most uninspiring style and with no emphasis laid upon any particular aspect of anything. You cannot tell whether the Church discredited Pelagianism or Augustine, whether Socinianism is the right doctrine of the Church, or Arminianism. There is no interpretation, no philosophy, and, of course, no indication that the episcopal polity has anything more to be said for it than any other. The book is colorless, thin, a mere condensation or compilation, and Congregational in its outlook. That is the history chosen for men who are reading by themselves for orders.

Out of all the splendid histories of the Church of England, readable, sound, scientific, they have chosen a poor, third-rate presentation by a writer who has no standing among historical scholars. And although a good recommendation of source-books is made, yet the adequate books to interpret the documents are lacking for the very readers who most need such guidance.

The selection under the heading of Doctrine is amazing.

Our own great theologian, Francis J. Hall, is entirely ignored in his monumental work, the result of a lifetime of study and experience in teaching. Dr. Stone's "Outlines of Dogma" is indeed suggested, but so is the "Outline of Christian Theology," by a professor in a Baptist Seminary, William N. Clarke, who is very vague on the Incarnation, never passing beyond the "high-Arian" position as to the proper deity of Christ, side-stepping on the Virgin Birth and the Resurrection, and baldly Sabellian—denying the distinct personality of the Holy Ghost, and thus, of course overthrowing the Trinity. He almost ignores the doctrine of the Church and the sacraments. Why include Mackintosh on the Person of Christ and omit Lid-don on the Divinity of Our Lord and Gore on the Incarnation except that these latter writers teach plainly and unequivocally the Church's revealed truth?

The books on Evidences are feeble in comparison with what are easily available; and in Christian Ethics, except for the inclusion of one very recent and excellent work, Thornton's "Conduct and the Supernatural," the choice is of a book which is not distinctly Christian and another which is far too advanced for a candidate reading privately. In Ecclesiastical Polity why should the fiercely criticized and widely discredited Bampton Lectures of a year ago by Dr. Headlam be listed for such untrained students side by side with Gore's "The Church and the Ministry," the two being mutually destructive of each other?

But why continue consideration of the list? As a whole it is thin and inadequate, ill adapted to the needs of the very students in question, neither instructive nor constructive in sound Church doctrine. Is the attempt being made, in face of the need of a sturdy, vigorous presentation of Faith and Practice today, to send out to our people a parish clergy

unformed and indefinite in their theology? It looks as though a few members of the Commission had agreed to prepare a list of books which would enable people to say you may hold any or no positive convictions in the Episcopal Church, and on passing an examination on this basis be ordained. Did the Commission as a whole simply "rubber-stamp" the personal predilections of a few? Let us hope our Bishops will refuse to accept as at all adequate this series of recommendations, or at least read the books before allowing them to become the basis of preparation for the work of the Ministry.

A Protestant Encyclopaedia

EFFORTS are being made to finance a projected publication to be entitled "The American Encyclopaedia of Christianity." The intending publishers, the editorial board named, and the "founders" already secured, are men of high standing in their several spheres. This work is announced and evidently planned, not as a purely scientific and scholarly enterprise, but as distinctly "Protestant"—Protestant as the Jewish Encyclopaedia is avowedly Jewish and the Catholic Encyclopaedia avowedly Roman Catholic. In varied but emphatic phrases Protestants are again and again urged to come to its support. It is "to mark an epoch in the publishing history of the Protestant forces of America." "Surely," we are told in the circular, "you will . . . help found the great Protestant Extension University." We read, "Protestants believe that every one has the inalienable right to know the facts about religion and to judge for himself." We learn that "in Martin Luther's cell was born the necessity of an Encyclopaedia of Christianity. His return to the apostolic principle 'the just shall live by faith' re-

stored life and freedom to the Church. Every Protestant Church has accepted this basic principle. As Protestants we accept accordingly the responsibility to know and judge for ourselves."

One wonders how facts or truth or history can be Protestant. Perhaps, however, the reference is to the particular field covered, or to the viewpoint of the writers. In both of these senses we can understand how there can be a Jewish or a Catholic Cyclopeadia. But is it the intention to treat of peculiarly Protestant subjects only? Or are the articles to be written from the Protestant point of view? This latter we suppose is the real meaning. But then what *is* the Protestant point of view? There are a multitude of contradictory sects grouped under this vague title. In what one way do Protestants look at the Church, the sacraments, the creeds, the ministry, worship, or the Scriptures?

All this is sufficiently puzzling, but our bewilderment grows as we contemplate the long list of editors, contributors, and advisers, and perceive therein the names of several of our most prominent bishops and priests, of deans and professors in our theological institutions, and of leading laymen! Some of these at least have been in the habit of calling themselves Catholics and have shrunk from the word Protestant. Will they feel at home under this very ambiguous banner? We can understand perfectly how they might become contributors to an undertaking that was altogether independent of denominational lines, and sought to present facts without regard to sectarian prejudices. Of this sort are Hastings' dictionaries of the Bible, of the Apostolic Age, of the Gospels, and of Religion and Ethics. But it is quite another thing to enroll themselves as supporters of a somewhat panprotestant undertaking, conspicuously displaying the watchwords of

Protestantism. We have a suspicion that most of our clergy here represented were brought into the enterprise before the label was attached, and that they must now feel inclined to withdraw.

Making Religion Attractive

AT St. Mark's-in-the-Bouwerie, New York City, they now employ the art of the electrician in the worship of God. Each part of the service is given a distinctive coloring by means of electric lights of an appropriate tint. It is intimated in "The Bowling Green" of the *Evening Post*, on what authority we do not know, that while the offering was being collected the particular shade of color was pale blue. The Rector, in response to a reporter's inquiry as to whether different colored lights would be played on the congregation during the sermon to suit the emotion he was seeking to evoke, said, "No, we're not as crazy as that!"

We commend to the attention of the authorities at St. Mark's the "Church Service Dance" which is now being exhibited on tour by Mr. Ted Shawn and his company. Prayer, Doxology, Anthem, the Twenty-third Psalm, Vocal Solo, Sermon and Benediction, are all rendered through the medium of pantomime and gesture and sacred dance. This, with electrical accompaniments, would obviate the dire necessity of preaching a sermon, and would doubtless render church-going so attractive a pastime that the theatres would be compelled to go out of business.

The DuBose Training School

ONE of the signs which the watchman upon his tower must not fail to read is the launching of the new Training School for Candidates for Holy Orders under the

Canon on a Localized Ministry. This venture of faith has been opened at the home and in gracious memory of the late Dr. DuBose, "America's Seer," as Canon Sanday of Oxford called him. Here is something new in America, something bold, even audacious, in the field of adventure for Christ. It sounds a challenge to the Church to become indeed American in fact as well as in claim and in idea.

It is a commonplace that the recent war found America spiritually unready, religiously untrained. The post-war situation reveals a nation at sea. Returning chaplains brought with them a passionate conviction that the youth of America must be reached and re-taught the religion of Jesus Christ. Especially must the youth of rural America be lifted to a more vital and compelling faith in the Person of our Lord and in the Kingdom of God. The Episcopal Church must arouse herself to the vast issues of the day. Does she not stand conscious of her failure in the past? She has not conquered America for Christ. The cities know her; the people know her not. In the past century she has failed to touch the great heart of the nation. In the new century she must not fail.

When this broad land was first opened for occupation, the historic Church of the English-speaking race had her opportunity. But she was unready. The Christianization of pioneer America was achieved for the most part by other communions, less venerable and learned, but more flexible in methods and more adaptable to new and pioneer conditions. There were, perhaps, sufficient reasons why the Church was then unready. Handicapped by a bitter and prevalent prejudice against a "British" Church, and fettered by the classicism of the eighteenth century, she had neither the opening nor the resources, even when

she gained the vision. The country was not ready to receive her and she was not ready to enter in.

Today the situation has reversed. The Church has abundant resources both in men and in means. The door is open. The country needs and would welcome the whole counsel of God as preached by that apostolic branch of Christ's Catholic Church which He has planted in our land. A welcome awaits the Church. The field is ripe for the harvest. Will she go in and possess the land? Has she that resourcefulness, that flexibility and adaptability, that sympathy and willingness to meet new types of men and new situations, which she once lacked but which are now the prerequisites for success?

This is the challenge of the Du Bose Memorial Church Training School. Its founders believe that the time is ripe for a forward movement on the part of the Church in the campaign to make America Christian in fact as well as in name. They believe that to do this the Church must abandon none of her principles but something of her rigidity; that she must become more flexible in methods, more understanding in spirit, more democratic in life. To accomplish this end, a new type of training must be applied to prepare men for the new offensive and men of a type rather different from the ordinary theological student must be found to enter upon this training. The traditional Seminary is coming into its own again and deserves far greater support than it has hitherto had from the Church. But the Seminary has its hands more than full in finding and fitting men for the work already started and now lamentably under-manned. The new School will train men for the rural and missionary work in a new—but not less thorough—way.

Will it succeed? That depends upon the readiness of the Church to respond to the call of the new day and the new

America. If the Church is still dominated by eighteenth century classical Anglicanism or by nineteenth century languor and inertia, then the venture will not succeed. The body of churchmen will have proven unable to keep pace with the ideals and efforts of their leaders.

But the Church must not fail. She must not be found again unready when the golden hour of opportunity strikes. She must go forward, for to go forward is to live. This is the challenge of the Du Bose School.

The Work at Saranac Lake

THE Healer Prayer Circle of Saranac Lake, New York, was formed in January, 1920, with a membership of fifteen. This Prayer Circle was formed at the request of Mr. James Moore Hickson, who held a Mission in this place in November, 1919. It has now grown to such large proportions that it is impossible for the Secretary to cover the ground, as the majority of the members are in bed or not upon exercise, which necessitates house to house calls; they have therefore secured the services of a churchwoman, who is a graduate nurse of much experience, to take charge of the visiting: and the comfort she has brought to many during the three months of service cannot be estimated. She is supported by voluntary offerings, and financial assistance from outside friends is greatly needed.

Not only have they a large resident membership—but their members extend from Ottawa to California, numbering 150. Upon the list of those who have requested daily prayers are some 280 persons. Outside of the membership they number among friends many priests and religious, and congregations who remember them at mass. Their Chaplain, Rev. Frederick D. Lobdell of North Carolina

daily remembers them, and he and others say mass with special intention whenever the names of those who are ill are sent them, which is frequently. The members all understand this, and the calls for help are many.

It has been the endeavor to keep this Prayer Circle upon a spiritual basis; and the spiritual uplift to all and the bodily improvement and healing in many only work for the glory of God, who has so richly blessed and prospered this work among the sick. The importance of retaining their worker (who like the Secretary is an Associate of the Holy Nativity Sisters) until permission can be obtained from the diocesan and parochial authorities to secure a Missionary Chaplain, workers, etc., to take charge of this Missionary work among the sick—cannot be too strongly emphasized. It has come to mean much to many persons—of all creeds—as The Healing Prayer Circle receives all Christians into its membership and all sick persons upon its list for daily prayer.

It seems a pity that the Church cannot send a Catholic-minded priest to direct this work among the sick and give them all the comforts and helps which only the Catholic religion can supply.

Confession and the Confessional

RIGHT REV. JAMES DEWOLF PERRY, D.D.

Bishop of Rhode Island

[A SERMON preached at St. Stephen's Church, Providence, Rhode Island, on the Twenty-first Sunday after Trinity, 1921, on the occasion of the blessing of the Confessional given in memory of the Reverend Carlos Eugene Jones, some time Curate of St. Stephen's Church.]

“Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.”

It is part of the genius of the Church to seek objective form for every phase of Christian experience. It is not sufficient that a spiritual impulse should take expression in such ways as the moment may provide, or failing these that it should end in formless, inarticulate desires. In the material world God placed the human soul to find in the exercise of the physical senses its direction and its discipline.

Now this is a necessity that is not discovered through experience alone. It is the method chosen by our Lord Himself for revealing His will and perpetuating His doctrine. He speaks of the rebirth of the soul and to make His meaning clear He stoops to receive and to bestow, as the cleansing medium through which entrance to His Kingdom should be gained, the water of baptism. He speaks of the gifts which men should bring to God and He pointed to the Altar which should at once judge and sanctify the gift. He speaks of the secret communion with the Father in Heaven and to give the experience reality, He shuts the door upon the closet where one should become

cloistered in God's presence. The language in which Christ's fundamental teachings are set forth consists not in intangible forces but in outward and visible signs. When He would teach the power of life upon life the word He uses is not influence but "leaven," "salt" or "light." When He appeals for the supreme gift of self He talks not of sacrifice but of the Cross. And when at last He would disclose the mystery by which His very Being should be held forth for the faithful through all time to approach and to receive, He takes at men's hands the simplest elements of life, the food and drink that nourish them, and without attempt at explanation or interpretation, says "this is my body"—"this is my blood"—"do this"—"take, eat and drink."

It is therefore in more than obedience to native instinct but in conformity with the divine plan that the Christian finds the life with God in the sacramental life which Christ ordains, and that the Church should clothe each aspiration of the heart in some symbolic form.

It is to give its place and solemn significance to one such outward avenue for the approach of man to God that we have joined today in our prayers for God's blessing on this memorial. God's call to repentance and His offer of forgiveness constitute the first and the last word of the Gospel. In the first we have the picture given in St. Matthew and St. Mark of the multitudes coming to be baptized of John at Jordan confessing their sins: in the last, the scene described on the closing pages of the fourth Gospel, the disciples gathered about their risen Lord on the first Easter night receiving from Him the commission to their priesthood. "Whosoever sins ye remit they are remitted to them, and whosoever sins ye retain they are retained." Thus is the authority confirmed, and the responsibility imposed upon the Church, for the confes-

sion and remission of sins as clearly and concretely as the command to baptize and the gift of the Eucharist. Nor is there any question of it in the later teaching of those who received the charge, as in the Epistle of St. James to "confess your sins one to another," and in the words of the beloved disciple, "if we say that we have no sin we deceive ourselves and the truth is not in us, but if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Therefore it is that the Church obeying the clear command of Christ laying down the condition to God's blessing which is so explicitly pronounced, requires as the first step in the approach to God, whether in the office of Morning Prayer or in the celebration of Holy Communion, an act of confession by the congregation. "We have offended against Thy holy laws"—"We acknowledge our sins, committed by thought, word and deed." Therefore again it is that the priest standing as the ambassador on earth of Christ Himself pronounces God's pardon and deliverance from sin.

Now were the whole intention of that corporate act of general confession and of general absolution fulfilled as it was meant to be fulfilled in every single heart, the consciousness of sin laid bare and the assurance of God's forgiving love would be completely realized in common worship. That this is not the universal experience is proved by the perfunctory and lifeless spirit in which the sacred words are taken too often on the lips of priest and people. It is proved still more bitterly, as many of you know, by the heart bending silently until it breaks beneath the burden of some secret sin that will not find complete relief in the prescribed words of a general confession, or haunted by some doubt that waits to be dispelled in the light of sympathetic, wise and Godly counsel.

Moreover that the Church may meet the need for such individual confession, and for the consolation and direction which can come only by this means in time of special stress, the Prayer Book explicitly provides in the exhortation too seldom heard excepting in abbreviated form, for the charge of the priest to any who by other means in public worship cannot quiet his own conscience, but requireth further comfort or counsel, to come to some minister of God's word and open his grief that he may receive such Godly counsel and advice as may tend to the quieting of his conscience and the removing of his scruple or his doubt.

Thus it is in answer to a deep and conscious human need, in reverent regard for Christ's will, and in compliance with the provision of the Church that the resort to oral and private confession has been given its rightful place in the ministrations of the Church and that this confessional stands as an outward and visible sign of the opportunity thus offered.

Let there be no misunderstanding of the place accorded to it, nor of its bearing upon the essential law of divine pardon. The confession of sin and the forgiveness of sin have to do with a relation between the soul and God alone. It is His ear, no human auditor, however sympathetic, that is ultimately to be sought by the penitent; it is His loving act fulfilled and revealed on the Cross of Calvary, no power of human discretion or benevolence, that is the blessing sought and freely given. The mediation of the priest in the confessional is offered only that the oppressed soul may find its way into Christ's presence there to lay its burden at His feet: The word of pardon spoken is no human utterance, but the word of Christ alone, "neither do I condemn thee—go and sin no more." It is to make this avenue to Christ and the blessing which He waits to

give, available to all, and to the individual when need requires, that the ear and the lips of the priest are chosen and ordained. The part that he performs in private confession is not necessary to salvation in the same sense and in the measure that his hand is required to administer the means of grace, the water in Baptism and the Blessed Sacrament in the Holy Eucharist. For this reason the Church does not require auricular confession as a condition to communion in the Church. Such requirement enacted upon human authority and enforced by human will is an interposition between the soul and God involving sacrilege too awful to contemplate. It has caused in the past the degradation of a sacred privilege to a rule of life for the support of a system. It removes the welcome yoke of the Cross of Christ and substitutes for it the heavy burdens of human law and lays them on men's shoulders. May it not be for this reason that the confessional has been by so many regarded with suspicion and with fear, as a place of judgment and of human tyranny instead of what was intended in the loving discipline of Christ, the means by which God's tender compassion could be freely sought and His pardon truly and mercifully given?

In the minds of many who are here today this high purpose will be associated with him in whose memory this confessional has been dedicated. The priesthood of Carlos Jones, whether exercised at the sick bed, at the confessional or at the altar, was filled with a spirit of self-forgetful devotion and Christ-like humility. In ways too intimate and sacred to be known his ministry will be held in lasting gratitude, but chiefly he will be remembered for the qualities of mind and soul which mark the true confessor.

To protect the practice of confession from personal or official wilfulness, to remove from it prejudice and, above

all, from any suggestion of partisanship; to purify it of selfish and of careless use, is the solemn responsibility that rests upon the priest and people of a parish in which the confessional has been established. Our own great Bishop Clark, near whose memorial, as it were under his special protection, this confessional is placed, foresaw the need for wise provision and for the exercise of extreme care in this respect. Not long before his death he wrote that "if private oral confession to the priest is to become established in our borders, it is very important that it should be brought under proper regulations and restrictions, both as to the proprieties of time and place and the fitness of the person who presumes to take into his hands the direction of other people's consciences."

The dangers are indeed great which beset the path of Christian ministry in every form. Our Lord gave warning of them, the Church has become sadly aware of them. The more closely the Church touches the springs of spiritual life the more ominously do these dangers threaten. But for the very reason of the difficulties to be overcome, and of the eternal issues at stake must the Church bravely set herself with courage and with wise discretion to the task of performing her whole mission and proclaiming her whole message.

And the mission of the Church today is to stir the conscience and to change the heart of an unrepentant world. The sins that are eating at the foundations of society are covered by complacency and by moral atrophy. For a single moment of lurid light in time of war, suffering and danger bared men's souls and opened men's eyes to their condition. The moment has passed and left the hearts of men more heedless and more self-willed than ever. Look about you. See how avarice is drying up the springs of human sympathy. The passion for pleasure is sweeping

men and women on, like leaves before an autumn wind, in aimless misery. Moral standards which today are called in question tomorrow are ignored. Worst of all, the yearning of the soul for God, the persistent hope which will not die, is fed upon the lifeless forms of dead tradition. To such an age, sin-sick and home-sick, the voice cries in the wilderness as it once fell on ears that waited for the promise of Christ's coming, "Repent ye." Not only for the correction and the comfort that you may yourselves receive, but for the hope that you may waken in the hearts of men, it is yours to lead the way of a lost world into the confessional.

Here at the doors of the Church may it stand as an inexorable reminder of God's law, a pledge of His pardon, a messenger of peace.

Anglican Orders and the Sacrament of Holy Order

(We take pleasure in printing the following statement regarding Anglican teaching on Holy Order. It was prepared by the Eastern Church Committee of the New York Catholic Club. It is the intention of the Club to circulate the statement and to obtain for it the signatures of as many as possible of the bishops and clergy of the American Church.)

To the Bishops and other Clergy of the

Holy Orthodox Churches, Greeting in Christ:

WHEREAS, the Holy Spirit, we believe, has impelled many in the Holy Orthodox Churches of the East and in the Anglican Churches to take to heart the sad division between us and its baneful spiritual results, and to labour for better mutual understanding and intercommunion between these Churches; and

WHEREAS, among the questions which have converged in the conferences, correspondence and other investigations and discussions that have taken place between us, the validity of Anglican Orders has great importance; and

WHEREAS, the validity of these Orders is closely connected in the minds of Orthodox Eastern theologians with the question as to whether the Anglican Churches accept the Sacramental nature of Holy Order and the Catholic doctrine of priesthood;

THE UNDERSIGNED bishops and priests of the American Church, known in law as the Protestant Episcopal Church of the United States of America, hereby submit to their Holy Orthodox brethren the following statement:

I. *Historical*

It is known to your scholars that this American Church is a daughter of the Church of England, and possesses an episcopate derived by unbroken succession from the episco-

pate of that Church. The official records of the acts of consecration by which this succession has been secured and continued are in existence and open to the scrutiny of those who would investigate the facts.

It is also known and beyond controversy that the English episcopate, from the days of its original planting and organization in England in the sixth and seventh centuries A. D., has carefully retained an unbroken episcopal succession, derived in part from the Roman See through Archbishop Theodore, a native of Tavers, who was consecrated in Rome in 668, A. D., but several times reenforced by other lines of apostolic succession.

It is further clearly established that in the changes which occurred in England during the reformation of the sixteenth century earnest care was taken to preserve this succession unbroken. The main line thereof comes through Archbishop Parker, who was consecrated in Lambeth in 1559 by four bishops, the manner of consecration being such that its validity is not imperilled if it could be shown, as it plainly cannot be shown, that Bishop Barlow, the chief consecrator, had not been properly consecrated. Moreover, it is an established fact that the succession through Archbishop Parker has been reenforced at least twice from other lines of succession.

Again, it is beyond dispute that the manner of consecration of bishops in the English Church, and in the Churches derived therefrom, has been in every vital particular in accordance with general Catholic custom and tradition. The rule that at least three bishops should participate in all episcopal consecrations has been preserved and is canonically prescribed. The laying on of hands is invariably employed with an accompanying use of the words, "Receive the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed

unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost, Amen." The rite of consecration at large includes a solemn celebration of the Holy Eucharist, and contains a prayer in which this introductory phrase is prescribed and used, "Almighty God, the giver of all good things, who by Thy Holy Spirit has appointed divers Orders of Ministers in Thy Church." The undeniable meaning is that the Anglican Churches preserve their several Orders of the ministry as having been appointed of God by His Holy Spirit.

Still further, the rite for the Ordination of Priests, and that for ordaining Deacons as well, contain the same phrase referring to the divine appointment of the Orders of the ministry which we have quoted above. The same solemn celebration of the Holy Eucharist is prescribed; no one but a bishop is allowed to ordain either priest or deacon; and the words used by the Bishop when he lays his hands on the candidate for the priesthood are, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; In the Name of the Father," etc. In the first reformation Ordinal, used from 1553 to 1661, the phrase designating "the Office and Work of a Priest in the Church of God" was absent; but the conferring of the Holy Ghost, and of power to remit sin, was there; and it is well established that the name of the Office was not designated in the forms of ancient Catholic Ordinals, for example in that of Rome previous to the eleventh century. The insertion in 1661 of the designation of the priestly Order now employed was not due to any doubt as to the validity of the form which had been

used during the previous century, but was the Church's answer to those Nonconformists who wished to have all references to priesthood eliminated from the existing rite.

Finally, the intention thus clearly implied of retaining the threefold ministry of the Catholic Church in its traditional meaning and functions is expressly declared in the general Preface to the Ordinal in the following terms:

"It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination."

In these words, the enforcement of which is carefully provided for in our Canons, we find that the official mind and teaching of the Anglican Churches accords with that of the Catholic Church from the beginning—that the ministry of bishops, priests and deacons is of apostolic origin and may not be altered, and that its valid continuance can be maintained only by reserving the function of ordaining sacred ministers to the episcopate. In other words the doctrine of apostolic succession has been retained and enforced in prescribed practice.

II. *The Sacrament of Holy Order.*

The question has been raised as to whether the Anglican

Churches teach the sacramental nature of Holy Order. In other words, Do these Churches teach that by means of the episcopal laying on of hands in Ordination supernatural grace is conveyed? We maintain that they do so teach. It is true that our doctrinal standards nowhere say in direct terms that Holy Order is a Sacrament; the reason being that it is customary among many of our people to apply the term "Sacrament" to those visible means of grace only which are generally necessary for salvation, and Holy Order is not necessary except to such as are to be made ministers of the Catholic Church. The difference between the official teachings of our several Churches as to the sacramental nature of Holy Order is apparent only, and not real. It is merely one of terms employed.

The proof of this is that the Anglican Churches administer Holy Order in a manner, and with prescribed terms, that undeniably teach its sacramental nature and effect. When the Bishop lays his hands on the candidate for the priesthood, he is directed to say, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. . . . In the Name of the Father," etc. Such a form—and that for consecrating Bishops is of similar phraseology and implication—plainly teaches that the Holy Spirit is actually conveyed by the visible sign of laying on of hands. In other words, the Anglican Churches express their official doctrine on this subject by what they require to be said and done in the Ordination of ministers; and this doctrine agrees with the doctrine signified in the Holy Orthodox Churches when they declare Holy Order to be a Sacrament—the doctrine, that is, that *Holy Order is a visible sign by means of which supernatural grace is conveyed.*

This teaching is confirmed by the sacerdotal nature of

the functions which are reserved to the Order of Priests, and which, therefore, reveal the meaning of the words in the form of Ordinal, "the Office and Work of a Priest in the Church of God, now committed unto thee *by the Imposition of our hands.*" These functions being supernatural, the imposition of hands by which they are committed to priests must be regarded as a Sacrament in the sense in which it is so regarded by the Orthodox Easterns. The form of the Ordinal itself specifies the forgiving of sins among the functions of priesthood, and throughout our liturgical offices this function, along with that of celebrating the Holy Eucharist, is carefully reserved to priests. No sacramental function which the Holy Orthodox Churches reserve for priests to perform is allowed to be performed by a deacon or layman in the Anglican Churches.

III. *The Holy Eucharist.*

The sacramental and truly sacerdotal nature of our priesthood appears in the Anglican doctrine and prescribed practice of the Holy Eucharist. We, therefore, add some explanatory remarks on this subject.

Because of the great confusion and strong reaction against the papal system prevailing in the sixteenth century, the framers of the Anglican *Articles of Religion* took especial pains to make clear the rejection of distinctively "Romish doctrine," and this explains the limitations which appear in their positive affirmations of Catholic doctrine concerning the Holy Eucharist. None the less, what the Articles did affirm has undeniably been held from the beginning by the Catholic Church, both East and West, and no element of Orthodox doctrine on the subject is denied by them. The articles were designed as an *Eirenicon* rather than as a *Confession of Faith*, and this,

rather than any repudiation in them of assured Catholic doctrine, explains their limitations.

Transubstantiation was rejected; but, as the context clearly shows, in the particular sense of a *physical* change in the elements. Sacrifices of Masses were also rejected; but plainly in the sense of additional or suppletory sacrifices, such as would imply the insufficiency of the Sacrifice of Christ's death. There is no denial in the Articles either of the real presence of the Body and Blood of Christ in the consecrated species or of the Eucharistic Sacrifice in the sense maintained in Holy Orthodox Confessions and by Catholic Fathers. Our *Catechism* declares the inward part of the Sacrament to be "The Body and Blood of Christ," and the consecrated species are required to be described respectively as "The Body of our Lord Jesus Christ" and "The Blood of our Lord Jesus Christ" when administered to the faithful. Furthermore, the sacrificial nature of the Eucharist appears in the manner in which it is celebrated (in all vital regards in accord with ancient Catholic and existing Holy Orthodox Liturgies), and also in certain phrases which are prescribed. The priest is directed to say at the close of our Prayer of Oblation, "And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service." In the same prayer the oblation is described as "this our sacrifice of praise and thanksgiving," and as the offering of ourselves "to be a reasonable, holy, and living sacrifice unto Thee." But still more conclusive, we think, is the general structure of our Liturgy, which conforms in fundamental outline to the Liturgies of the Holy Orthodox Eastern Churches, and embodies a formal action that in itself is undeniably sacrificial. Accordingly, in spite of the strong impulse to which many of our writers have yielded to

avoid, and in certain instances to disparage, sacrificial terminology, our English Archbishops in 1897 felt free to write (in their Answer to the Bull of Pope Leo XIII condemning Anglican Orders), "We are accustomed to describe this service as the Eucharistic Sacrifice."

The full text of the passage referred to is as follows:

"Eucharistiae sacrificium vere docemus, nec sacrificii crucis 'nudam esse commemorationem' credimus, ut Concilio illo citato (Tridentino) nobis videtur imputari. Satis tamen credimus in liturgia nostra qua in S. Eucharistia celebranda utimur,—corda habentes ad Dominum, et munera, quae ante oblata sunt, jam consecrantes ut nobis corpus et sanguis fiant Domini nostri Jesu Christi,—sacrificium quod ibidem fit ita significare. Memoriam scilicet perpetuam pretiosae mortis Christi qui ipse est Advocatus noster apud Patrem et propitiatio pro peccatis nostris, usque ad Adventum Ejus secundam praeceptum Ejus observamus. Primo enim sacrificium laudis et gratiarum offerimus; tum vero sacrificium Crucis Patri proponimus et repraesentamus, et per illud remissionem peccatorum at omnia alia Dominicae passionis beneficia pro tota et universa Ecclesia impetramus; sacrificium denique nostrum ipsorum Creatorem omnium offerimus, quod per oblationes creaturarum Ipsius jam significavimus. Quam actionem totam, in qua plebs cum sacerdote partem suam necessario sumit, sacrificium Eucharisticum solemus nominare."

(Responsio Archiepiscoporum Angliae, XI).

A few words may well be added incidentally concerning the *Epiclesis*, or Invocation of the Holy Spirit, although we do not attempt to discuss at length the questions involved. This is indeed quite unnecessary, for our liturgical practice is in essential accord with that of the Holy Orthodox Eastern Churches. The Church of England, it is true, does not in its Liturgy invoke the Holy Spirit *by name*; and the language which there does duty for the *epiclesis*, occurs before instead of after the recital of the Words of Institution of our Lord. But in the consecration

prayer that Church prays, "Hear us, O merciful Father, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood." This prayer, while it does not name the Holy Spirit, should be understood as a prayer for His operation on the bread and wine, for there is absolutely no doubt among Anglicans that when the Father fulfils this prayer He does so by the operation of His Holy Spirit.

In the Liturgy of the Episcopal Church of Scotland the *epiclesis* is placed, as, in the Eastern Liturgies, *after* the Words of Institution and Oblation, and conforms to Holy Orthodox usage in explicitly invoking the Holy Spirit that He may "bless and sanctify" "these Thy gifts and creatures of Bread and Wine, that they may become the Body and Blood of Thy most dearly beloved Son." Our American Liturgy observes the same Holy Orthodox order, and similarly invokes the Holy Spirit "to bless and sanctify" "these Thy gifts and creatures of Bread and Wine; that we receiving them . . . may be partakers of His most blessed Body and Blood."

It is carefully to be noted that, whatever variations of phrase and (in the Church of England) of order of arrangement from Eastern phrases and arrangement have occurred, the Anglicans firmly believe in the necessity of the Holy Spirit's operation in making the Sacrament to be Christ's Body and Blood. They also believe that a mere recital of the so-called Words of Institution is not sufficient, but that prayer for the divine operation of the Holy Spirit (whether He is expressly named or not) is also needed.

We make this statement to our Holy Orthodox brethren

not because we have any doubts either as to the validity of Anglican Orders, as to the sacramental nature of Holy Order, or as to the sacerdotal meaning and value of the functions (Eucharistic and other) assigned to our priesthood, but because we would remove every barrier of possible misunderstanding of our position among our Holy Orthodox brethren, in the interest of visible unity and communion between us. We who sign this statement believe with all our hearts whatever the Catholic Church teaches. We accept the entire Catholic Faith and all the Sacraments and precepts of the Catholic Church; and it is because we believe the Anglican Churches officially to have retained the Catholic Faith and Order in their essential integrity that we cherish our Anglican obedience, in spite of the limitations of discipline which our peculiar circumstances have imposed upon us.

We humbly pray to our heavenly Father that by His Holy Spirit He may clear away all causes of misapprehension between the Holy Orthodox and Anglican Churches; that He may cause deeper holy love between us; and that He may bring to pass a full restoration of visible unity between us in the mystical Body of His Son, Jesus Christ, Amen.

Symbolism in Church Architecture

E. DONALD ROBB

LOOKING back at the Middle Ages from this day of many comforts and conveniences, we are apt to form hasty judgments of those early times based upon our own ideas of what is and what is not desirable in a social system. While it is true that the race has made great progress along many lines during the last six hundred years, it is also true that a deeper understanding of the civilization of the Middle Ages will develop the fact that the men of that day were superior to us in many ways.

Two elements, always present in any highly developed civilization, and conspicuous by their absence in that of the twentieth century, stand out prominently in the thirteenth. These are Religion and Art. In the Middle Ages, and especially in the thirteenth century, the Christian Church had a firmer hold than it has ever had, either before or since; art of a peculiarly spiritual kind also flourished in those days as never before.

A hundred years or more of utter dependence upon machinery in its many forms, with a growing tendency to measure values on the speedometer, have resulted in a general deadening of many of those finer senses which had freer opportunity to develop in the more congenial environment of an earlier day. Our industrial civilization making possible, and perhaps necessary, the large city of several million souls, has drawn the curtain on the day when an instinctive love of the beautiful was the common possession of all. Our eyes and the eyes of our parents for three generations have been so repeatedly shocked by ugliness of form and color that they are no longer sensitive to beauty when confronted with it; and the enjoyment

of beauty, not to mention the ability to create it is now barely possible after years of mental cultivation. In this respect we are inferior to the men of the thirteenth century.

The thirteenth century has been acclaimed by some as the greatest of centuries. This was the age which produced Dante, unexcelled among poets, and Giotto, greatest of religious painters; it developed to a state of perfection the most solemn of all religious music, the Gregorian; it produced the saintliest of Christian men, Francis of Assisi; the best-beloved of monarchs, St. Louis of France; and the bravest, Richard Lion Heart. But above all it was the age of the great Gothic cathedrals.

These venerable buildings, built by men who, in their ignorance, little dreamed of the earth as a sphere, may be hailed without exaggeration the most remarkable and inspiring creations of the human race. Their solemn grandeur makes the greatest achievements of modern science and engineering skill dwindle in importance. The wireless, the airplane, the Panama Canal—are they not but mere contrivances to eliminate space? They add not one fraction of a cubit to our spiritual stature.

The cathedrals, on the other hand, built as an expression of devotion to a religious ideal, have for six centuries been bestowing upon mankind their silent benediction. No amount of mechanical skill or modern scientific knowledge has been able to reproduce more than a lifeless imitation of the work of the simple builders of the Middle Ages. We can duplicate all but a certain spiritual quality, which persists in eluding us for the simple reason that it is impossible to express in art what does not first exist in society. Religious fervor existed in the Middle Ages; today it does not exist except as an isolated phenomenon. Society in the Middle Ages was organized

around the Church and the influence of the Church was felt in everything. In the mediaeval city the cathedral or parish church crowned the highest point of land; in the modern city the churches are lost among towering skyscrapers.

To the unlettered men of the Middle Ages the Church was the only source of knowledge, and the Church, through the carvings, sculpture and stained glass of the cathedrals, offered all that was thought necessary for them to know: the history of the world as recorded in the books of the Old Testament, the doctrines of religion, the noble examples of the saints, and the virtues and vices. In the actual construction of the cathedrals and in the execution of their decorative parts the science of building and the arts and crafts were taught.

Through the medium of symbolic art the theologians and scholars were enabled to express themselves in terms that were to some extent comprehensible to the humblest of the people.

The necessity for this illustrated instruction led to the development of a system of symbolic representation which became virtually universal in mediaeval Europe; and to this system every artist must adhere or the instruction would miscarry. Their symbolic scheme was based largely upon an intuitive knowledge of the relation between spirit and matter, partly upon Scriptural analogies and partly upon arbitrary fancy.

It is the purpose of this paper merely to set forth an outline of the symbolism of the Middle Ages as it has come down to us in the decorations of the thirteenth century churches.

Mr. A. Kingsley Porter, in "Beyond Architecture" (p. 43), says:

"It was the profound conviction of the Middle Ages

that the Bible was a book of double meaning; that, in addition to the actualities narrated, each event foreshadowed or reflected another great event connected with the life and passion of Christ. This same system was applied not only to the Bible, but to the entire visible and material universe. Thus, to the mediaeval mind, reality was but a symbol of unreality, matter but a reflection of the immaterial. Our earth became only a shadow of heaven. Everywhere in the things and objects about us God has implanted the image of eternal truth. It is a thought of singular beauty that grips one more deeply the more one dwells upon it. But the mediaeval philosophers did not stop there. They were tempted to read in this book of double meaning, the world, and to interpret its symbolism and significance. Studying nature with the aid of the Bible and their own poetic imaginations, the mediaeval sages arrived at results strange but hauntingly beautiful. By their musing every least thing in the world was vested with meaning. Profound mysteries were concealed in every flower, in every tree, in every cloud that chanced to float across the sky."

Another author, M. Emile Mâle, in "Religious Art in France, XIII Century" (p. 31), writes:

"The whole world is a symbol. The sun, the stars, the seasons, day and night, all speak in solemn accents. Of what were the Middle Ages thinking in the winter time when the days were shortening sadly and the darkness seemed to be triumphing forever over the light? They thought of the long centuries of twilight that preceded the coming of Christ, and they understood that in the divine drama both light and darkness have their places. They gave the name of Advent to those weeks in December, when by means of the liturgy and lessons from Scripture they expressed the long waiting of the ancient world. It

was in the winter solstice, at the time when light begins to reappear and the days to lengthen, that the Son of God was born. Even the round of the year shadows forth man's course upon earth, and recounts the drama of life and death. Spring which gives new life to the world is the symbol of baptism which renews the spirit of man at his entrance into life. Summer, too, is a type, for its burning heat and light are reminders of the light of another world and of the ardent love of the eternal life. Autumn, season of harvest and vintage, is the dread symbol of the last judgment—that great day on which men will reap as they have sown. Winter is the shadow of that death which awaits man and the universe. Thus the thinker moved in a world of symbols, thronged by forms pregnant with spiritual meaning.

“Are these the interpretations of individuals, mystical fancies born of the exaltation of cloistered life, or are we in the presence of an ordered system, an ancient tradition? The answer is found in the most cursory reading of the fathers and the mediaeval doctors. Never was doctrine more closely knit or more universally accepted. It dates back to the beginning of the Church and is founded on the words of the Bible itself. In the Scriptures, indeed, as interpreted by the fathers, the material world is a constant image of the spiritual world. In each word of God both visible and invisible are contained. The flowers whose scent overpowered the lover in the Song of Songs, the jewels which adorned the breastplate of the high priest, the beasts of the desert which passed before Job are at once only realities and symbols. The Juniper tree, the terebinth and the snowy peaks of Lebanon are alike thoughts of God. To interpret the Bible is to apprehend the harmony which God has established between the soul

and the universe, and the key to the Scriptures is the key to the two worlds."

Let us see the effect of this philosophy on the development of Gothic architecture. In planning the Christian Church, the four quarters of the heavens and the significance of each were always carefully considered. It was the universal custom dating from early Christian times to build the church with its major axis laid east and west, the congregation facing the east. On the north, the side of cold and darkness, the subjects of the decoration were taken from the Old Testament, while the south, bathed in warm sunlight, was devoted to the New. The western facade, catching the rays of the setting sun, was reserved for a representation of the Last Judgment, the evening of the world's history.

Relative position, to the right and to the left, above and below, were always considered in the grouping of figure sculpture, the more important being disposed above and to the right.

The significance of numbers was an interesting and important matter in mediaeval symbolism. As our Lord choose twelve Apostles, therefore the number twelve represents the universal Church. Furthermore, it is the product of three by four. Three, the number of the Trinity, is the holiest of numbers and denotes all spiritual things. To multiply three by four is to infuse matter with spirit; that is, to establish the Church in the world.

Says Emile Mâle in the work quoted above (p. 11):

"Computations of this kind were often more than ingenious, and at times reached real grandeur. The number seven, regarded by the Fathers as mysterious above all others, intoxicated the mediaeval mystic. It was observed first of all that seven, composed of four, the number of the body, and three, the number of the soul, is preemi-

nently the number of humanity and expresses the union of man's double nature. All that relates to him is ordered in series of sevens. Human life is divided into seven ages, with each of which is associated the practice of one of the seven virtues. The grace necessary for the practice of these seven virtues is gained by addressing to God the seven petitions of the Paternoster. The seven sacraments sustain him in the practice of the seven virtues, and guard him from falling into the seven deadly sins."

The number eight is always associated with regeneration, for as the first creation was accomplished in seven days, the next number, eight, is significative of the new birth. Hence the baptismal font is usually octagonal.

William Durandus, Bishop of Mende, writing in the Thirteenth Century, says in "*Rationale Divinorum Officiorum*" (the first book after the Sacred Scriptures to pass through a printing press):

"Now in Holy Scriptures there be divers senses, as historic, tropologic, allegoric, and anagogic; whence, according to Boethius, all divine authority ariseth from a sense either historical or allegorical or both; and according to St. Hierom we ought to study Holy Scriptures in three ways: Firstly, according to the letter; secondly, after the allegory; that is, the spiritual meaning; thirdly, according to the blessedness of the future.

"History is things signified by words, as when a plain relation is made how certain things took place, as when the children of Israel after their deliverance from Egypt, made a tabernacle to the Lord.

"Allegory is when one thing is said and another meant; as when, by one deed another is intended: which other thing if it be visible, the whole is simply an allegory, if invisible and heavenly, an anagoge. Also, an allegory is when one state of things is described by another, as when

the patience of Christ and the sacraments of the Church are set forth by words or deeds. As in that place: 'There shall come forth a rod of the stem of Jesse and a branch shall grow out from his roots': which is, in plain language, the Virgin Mary shall be born of the family of David, who was the son of Jesse. Truth is also set forth by mystic deeds, as the children of Israel's freedom from Egyptian slavery, wrought by the blood of a lamb, signifieth that the Church is freed by the passion of Christ from demoniacal servitude.

"Tropology is an injunction unto morality, or a moral speech, either with a symbolical or an obvious meaning, devised to evince and instruct our behaviour. Symbolical, as where He saith: 'Let thy garments be always white and let the oil of thy head never fail.' That is, let all thy works be pure and charity never fail from thy mind. * * *

"In like manner, Jerusalem is understood historically as an earthly city, whither pilgrims journey; allegorically as the Church militant; tropologically, of every faithful soul; anagogically, as the Celestial Jerusalem, which is our country."

Of the symbolism of the church building and its parts, he teaches:

"The word 'church' hath two meanings: the one a material building in which divine offices are celebrated; the other a spiritual fabric, which is a collection of the faithful. * * * For as the material church is constructed from the joining together of various stones, so is the spiritual church by that of various men. The material typifieth the spiritual church.

"The faithful predestined to eternal life are the stones in the structure of this wall which shall continually be built up unto the world's end, Jesus Christ, Himself, being the chief cornerstone. Those stones which are of larger

size and polished or squared and placed on the outside and at the angles of the building are men of holier life than others who, by their merits and prayers, sustain weaker brethren in Holy Church.

“The cement, without which there can be no stability of the walls, is made of lime, sand and water. The lime is fervent charity, which joineth to itself the sand, that is, undertakings for the temporal welfare of our brethren; because true charity taketh care of the widow and the aged, and the infant and the infirm. * * * Now the lime and sand are bound together in the walls by an admixture of water. But water is an emblem of the spirit; and, as without cement the stones cannot cohere, so neither can men be built up in the heavenly Jerusalem without charity, which the Holy Spirit worketh in them.

“Furthermore, the church consisteth of four walls; that is, is built on the doctrine of the Four Evangelists; and hath length, breadth and height. The height representeth courage; the length, fortitude, which patiently endureth until it attaineth its heavenly home; the breadth is charity.

“The towers are preachers and prelates of the Church, which are her bulwark and defense. The pinnacles of the towers signify the life or the mind of the prelate which aspireth heavenwards. The cock at the summit of the church is a type of preachers. For the cock, ever watchful in the depth of night, giveth notice how the hours pass, wakeneth the sleepers, predicteth the approach of day, but first exciteth himself to crow by striking his sides with his wings. There is a mystery conveyed in each of these particulars. The night is the world, the sleepers are the children of this world who are asleep in their sins. The cock is the preacher who preacheth boldly and exciteth the

sleepers to cast away the works of darkness. These foretell the approach of day when they speak of the Day of Judgment and the glory that shall be revealed. And, like prudent messengers, before they teach others, arouse themselves from the sleep of sin by mortifying their bodies.

"The glass windows in a church are Holy Scriptures which expel the wind and rain, that is, all things hurtful; but transmit the light of the true sun, that is, God, into the hearts of the faithful."

Durandus continues at great length, through several volumes, to unfold the symbolic meaning, as he saw it, of every detail of the church building, and every portion of the ritual and offices of the Church. He explains how the general plan of the church is usually cruciform, setting forth the great doctrine of the Atonement; and, at the same time resembling, in its arrangement of parts, the human form.

The doctrine of the Trinity is expressed in the three dimensions of the Church, and individually in each dimension; in length, by the division into nave, choir and sanctuary; in width, by north aisle, nave and south aisle; in height, by nave arcade, triforium and clerestory.

The Church Militant and the Church Triumphant are represented by the nave, reserved for the congregations, and the chancel, or that portion set apart for the clergy and choir. Dividing the two is the Rood Screen, on which stands the cross bearing the image of the Saviour, triumphant over death.

To the theologian of the thirteenth century the Old Testament was, in every particular, a figure of the New: that which the Gospel shows men in the light of the sun, the Old Testament showed them in the uncertain light of the moon and stars. In the Old Testament, truth is veiled, but at the crucifixion the veil was rent, and now the Jewish Scriptures can be interpreted in the light of the

Gospel. For example, to use the words of our Lord Himself: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up," and, again, "Even as Jonah was three days and nights in the belly of the whale, so shall the son of man be three days and three nights in the depths of the earth." Following the guidance of the doctors, the artists of the Middle Ages chose a number of scenes from the Old Testament and placed them in juxtaposition with corresponding scenes from the Gospel story, in order to impress upon men the underlying harmony of the two.

Eden, to them, was an allegory, picturing the future state of the Church: Noah's ark was a type of Christ, for the length of a man's body is six times its width, and these are the exact proportions of the ark; Abraham's sacrifice of Isaac foreshadows the sacrifice of the Son of God; and Melchizedek, priest and king, is a symbolic figure of Christ. David and his battle with Goliath is a picture of our Lord and his struggles with Satan. The five stones which David selected from the brook are the five books of the law, which, in turn, is made up of the Ten Commandments. Therefore it is said that David fought with five stones and sang to an instrument of ten strings.

In the famous glass of Bourges, Le Mans, Chartres and Rouen, the incidents of the Old Testament are seen grouped around that event in the Lord's life which they foreshadowed; the statues of the patriarchs and kings of Israel whom the Fathers regarded as types of the Messiah—Melchizedek, Abraham, Moses, Samuel, Joseph and David—accompany Him at the west portals. The four major and the twelve minor prophets of the Old Testament had their counterparts in the Four Evangelists and the Twelve Apostles of the New, and the mediaeval artist

was not slow to represent them in opposing positions in the Church.

Among the animals sculptured in the Gothic churches the ones most frequently met with are the four Beasts around the Throne seen by the Prophet Ezekiel and later by St. John at Patmos. Since the earliest times these Beasts have been regarded as symbols of the Four Evangelists. The emblem of St. Matthew is the man, for his gospel begins with the genealogical table of the ancestors of Joseph. The lion signifies St. Mark, for his opening verse speaks of the "voice of one crying in the wilderness." The ox, the sacrificial animal, stands for St. Luke, whose gospel opens with the sacrifice offered by Zacharias. The eagle, who alone of created things is able to look full at the sun, is the emblem of St. John.

But two other meanings were attached to the four Creatures. Besides representing the Four Evangelists, they pictured the four great mysteries of the Saviour's life—His Incarnation, represented by the man; His Sacrifice, by the ox; His Resurrection, by the lion, who sleeps with open eyes; and His Ascension, by the eagle. They symbolize also the fact that man embraces the Christian life: first, by virtue of his reason; second, by self-sacrifice; third, by his strength and courage in struggling against evil; and, fourth, by living above the sordid things of the world and by keeping his vision fixed on things eternal.

Our Lord is often represented as the Lamb, slain or bearing the banner of the Church Triumphant. The pelican, opening her breast and nourishing her young with her blood, is another picture of the Lord's sacrifice. The phoenix, rising unharmed out of the fire, and the peacock, whose flesh is said to be incorruptible, are both types of the Resurrection.

The lion also has an evil significance, and, in company with the dragon, the basilisk and the adder, is often sculptured beneath the feet of saints and apostles.

Fabulous creatures form a very considerable portion of the animal sculpture of the Middle Ages. Some of these were of very ancient origin, full of interesting symbolism. Says Honorius of Autun, a writer of that day:

"The unicorn is a beast so savage that it can be caught only by the help of a young maiden. When he sees her the creature comes and lies down in her lap and yields to capture. The unicorn is Christ, and the horn in the midst of its forehead is a symbol of the universal might of the son of God. He took refuge with a virgin and was taken by the huntsmen; that is to say, He took on human form in the womb of Mary and surrendered Himself willingly to those who sought Him.

"The adder is a kind of dragon which may be charmed by songs, but it is ever on the watch for charmers, and when it hears them lays one ear close to the ground and stops up the other with its tail, so that it can hear nothing and is safe from incantations. The adder is the image of the sinner who closes his ear to the words of life."

The basilisk, symbol of spiritual death, was a cock with a serpent's tail, according to the natural history of the day. The owl, which has eyes that cannot see clearly in the daylight, was a type of the Jews who, in their blindness, shut their eyes to the sun. The gargoyles, fantastic creatures, part bird, part beast, part reptile, springing from the tops of towers, or gathering in swarms high among the flying buttresses, were the spirits of evil driven from the church by the prayers of the faithful.

The virtues and vices were usually represented symbolically, in stone or glass, in all the great cathedrals. If in stone, they were sculptured on one or more of the

great portals, where they were within easy view of the people. In the series at Amiens the virtues are draped figures, seated in medallions and holding shields on which their emblems are shown; the cross and chalice representing Faith, above a medallion in which is seen a man worshipping a monkey, Idolatry. In the next, Hope gazes longingly toward heaven and reaches for a crown, while Despair deals herself a death blow with a sword. Charity bears a shield on which is a sheep, symbol of unselfishness, while Avarice finds infernal satisfaction in filling her coffers with gold. Chastity carries a shield bearing a salamander, a mythical animal reputed to have the ability to live in flames and even to extinguish them. The shield of Prudence bears a serpent, recalling the Lord's injunction to his Apostles: "Be ye wise as serpents." Humility, Fortitude, Patience, Sweetness, Concord, Obedience and Perseverance, with their opposing vices, are shown in like manner, each with her emblem.

While the Old Testament was believed to be, in every particular, a prophecy and symbol of the coming Messiah, the Gospel story was, itself, none the less, a symbol in which every act of Christ holds a meaning for the present, past and future. Christ they thought of as the second Adam who came into the world to wipe out the sin of the first Adam. As Eve came from the side of Adam while he slept, so the Church, the second Eve, flowed from the side of Christ as He hung on the cross, in the form of blood and water, symbolic of the two Sacraments, the Holy Supper and Baptism. The Centurion, who, after piercing the Saviour's side proclaimed Him the Son of God, represents the new-born Church; while the man with the sponge and his offering of vinegar, stands for the old and unsound doctrines of the synagogue. The two thieves, one

penitent, the other unrepentant, typify this in another way.

The Lord's parables—the Good Samaritan, the Wise and Foolish Virgins, the Prodigal Son, and many others—are found in mediaeval glass and stone and in illuminated manuscripts, with their symbolic meaning unfolded in very quaint and ingenious fashion. The famous "Samaritan Window" at Sens may be used as an illustration. The incidents of the story are shown in four scenes, while circular medallions, grouped around them, interpret and give their symbolic meaning. At the top is the city Jerusalem, which can be thought of both as an earthly and a heavenly city. The next scene pictures the traveller among thieves, who have beaten him and stripped him of his raiment. In the surrounding medallions we are shown Adam and Eve in the garden, eating of the forbidden fruit, sewing together fig leaves and suffering expulsion. Around the third episode, which shows the traveller lying between the unconcerned priest and the Levite, are medallions illustrating the insufficiency of the old law—Moses and the brazen serpent, the worship of the golden calf. The fourth event, showing the Good Samaritan taking the wounded man to the inn, is surrounded with scenes from the Passion, the Crucifixion, and the Ascension.

It is this symbolic treatment that makes the great cathedrals inexhaustible mines for interesting study. The thought that lies behind each bit of sculptured stone or painted glass is beyond our comprehension; and this thought, the theology and philosophy of that day, expressed with such unerring artistic taste, places the churches of the thirteenth century in the very front rank of architectural achievement.

It will be seen from the illustrations given above, that the mediaeval artist and theologian understood the real

value of symbolic art as a means, not only of expressing doctrine, but of preserving it from profanation. Moreover the people understood this language of symbol and were able to interpret in their simple way the carved and painted decorations on the churches and cathedrals. To them the lion, the dragon, the lamb and the pelican were something more than mere ornamental details, and their storied windows than pleasant arrangement of color. Art in that day was truly the handmaid of religion, supplementing the work of the clergy and making of the churches and cathedrals veritable sermons in stone.

Why should it not be so today? The symbols have been preserved for us—many of our churches are richly decorated with them, but do we ever stop to interpret their meanings and draw from them what spiritual food they have in store for us? The recent “discovery” by an observing newspaper reporter of the symbolic representation of the loveless marriage over the “Brides’ Door” of St. Thomas’ Church, New York City, after a lapse of ten years, leads to the conclusion that art, although a willing servant always, is not now being employed to advantage. The church should be more familiar with its art. It gave it existence, nourished and fostered it to maturity, and now, as it returns, a prodigal, it should be welcomed as the son in the parable.

Is There a Jewish Menace?

REV. HAMILTON SCHUYLER

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THERE seems at the present time to be a concerted attack upon the Jews, not only on the continent of Europe where Anti-Semitism is more or less endemic, but as well in England and America which have hitherto been singularly free from such ebullitions. Just why there should now be a revival of the age-long bitterness against the Jews is something that does not seem to be plain, unless the moving cause be found in the race-prejudice and hatred engendered by the great war during which those people in every community who were regarded as alien in race and political sympathies fell under popular suspicion. Yet the Jews of military age were recruited into the ranks of the army in every country and according to general report served as bravely and faithfully as others. Doubtless there were many Jews in the company of war profiteers, a class universally detested, but in proportion to the whole number of those who thus exploited the public and grew unduly rich out of the conditions which the war afforded perhaps the number of Jews was not excessive.

The vague charge that the Jews as such have no patriotism and exhibit a selfish unconcern for the welfare of the countries where they are domiciled, can hardly be brought home to the great majority of the race. As Burke reminds us, it is impossible to draw an indictment against a whole people. In any event such a loose allegation could only plausibly be sustained against the small group of international financiers of Jewish blood and even in respect

to these definite evidence seems to be lacking. Doubtless the Bolshevik movement which has brought Russia to ruin and which threatened at one time to spread to the countries beyond, furnishes some grounds for popular suspicion of a wide-spread Jewish conspiracy against the peace and order of the world, since many of the leaders appear to be of that race. On the other hand to suppose that the Jews elsewhere and as a race encouraged a movement which if successful was bound equally to engulf themselves in an universal anarchy is imposing too great a tax upon credulity. The so-called "Protocols of the Wise Men of Zion" which assume to reveal a conspiracy embracing the leaders of the race everywhere to overthrow the present political and economic system of the world and erect upon the ruins a Jewish state and polity would have to be rejected as a fantastic forgery, even if their falsity were not established by other means.

It is estimated that there are only about fifteen million Jews in the whole world, and if these figures are anywhere near correct it would seem to be the height of absurdity to regard the race as constituting a menace to civilization, even if all Jews were combined together in a definite program to effect a revolution. A body composed of less than two percent of the world's population, however clever and disciplined, can hardly be thought of as likely to compass the ruin of the other ninety-eight percent, or even very much to modify existing conditions. It is true that a small minority, if determined and resourceful, may sometimes cause a great deal of trouble to a nation or a community, but unless a condition of previous chaos exists as in Russia it can scarcely make its will effective, except in sporadic instances. Probably if the cause for the present outbreak against the Jews could be traced to its source it would be found to have originated in the insistent demand by the multitude for a scape-goat upon which to lay their

accumulated anathemas for the awful conditions which the war has brought. The Jews were in evidence everywhere; they were not a popular element to say the least, and in default of other available victims they were indicted by the vulgar imagination. Unscrupulous or ill-informed persons playing upon this race-prejudice would have no difficulty in discovering or inventing facts which served ostensibly to connect them with the manifold misfortunes which have overtaken the world. This is only what has often happened previously in history as far back as the times of the Caesars and even earlier.

However the fact may be explained the Hebrews were never highly regarded by their contemporaries of other races, but were alternately courted and persecuted. Though domiciled among the Gentiles and sharing the benefits of their civilization the Jews continued to lead their own lives and to cling to their peculiar customs with a clannish spirit and a dogged tenacity that invited popular suspicion. Among unsophisticated peoples the alien is always a potential enemy and charges of hostility to the community are always easily credited. Doubtless the operations of Joseph in Egypt in cornering the grain supply and enacting an excessive price for the same did not serve to endear him to the masses, though the Pharaoh of that day apparently tended to regard him with favor. Doubtless Joseph was denounced by the publicists of his day as a "conscienceless profiteer" and was popularly held to be the cause of all their nation's troubles, even for the failure of the crops which had been revealed to him previously in a dream and which he was injudicious enough to make public.

Now without reverting to ancient history to account for the dislike of the Jews or venturing to recall "old unhappy far-off things" which served to discredit them and to subject them during the centuries to popular hatred and per-

secution, let us consider what are some of the present charges brought against them and particularly as to the nature of their activities and influence in this country.

The Jews it appears are not classified as such in the United States Census reports, but are indiscriminately included among the representatives of the various nations who have emigrated to this country. From time to time the attempt seems to have been made by the Census authorities to secure reliable information as to their number, but such efforts have always been blocked, spokesmen for the race strenuously insisting that the Jews were in no wise to be regarded as constituting a separate race like the Hungarians or Italians, but were properly to be reckoned solely as a religious body. Thus the identity of Jews and their numbers in this country are merged in the official records and cannot definitely be ascertained, though it seems certain that the Russians, Poles, Roumanians and Eastern Europeans generally who bulk so big in the statistics of recent immigration are mainly Jews, if the evidence of racial characteristics is to be trusted. In default of official figures it is roughly estimated that the number of Jews in this country approximates three million, which, judging from their ubiquity in all the large centers of population and many of the small ones, strikes a casual observer as being well within the probabilities.

In the Census reports, under the heading of "religion" the number of Jews belonging to the Synagogues is placed at 250,000, but this small figure is explained as referring only to heads of families which alone are thus counted. If five persons are reckoned as composing a household this would give about one million and a quarter of Jews as officially professing their religion, leaving one and three quarter millions without known religious affiliations, which is about the same ratio as obtains among Gentiles. If there are in the neighborhood of only three million Jews

in America then such constitute less than three percent of the population, hardly a sufficient number one would think to create any reasonable apprehensions as to their success in overthrowing American political and social institutions, even if any considerable number of them cherished such nefarious designs.

That the Jews nevertheless constitute a menace seems to be implied, if not directly asserted, in the indictment of the race presented in the pages of Mr. Henry Ford's publication, *The Dearborn Independent*. The precise occasion for his crusade against the Jews at this time is not revealed. The articles disavow the presence of any religious prejudice and a careful reading of the same would seem to justify the disclaimer. The motive can hardly be ordinary commercial jealousy of Jewish business rivals, for Mr. Ford's enterprise is so immense and so successful as to preclude such a conclusion. Moreover it would seem to be a bad business policy gratuitously to offend the susceptibilities of a large group of prospective customers and Mr. Ford is credited with being a shrewd and clever advertiser. One infers that the real reason for the crusade is Mr. Ford's honest belief, whether justified or not, that the Jews are a menace to the safety of American institutions and threaten to undermine the foundations of Christian morality. Mr. Ford evidently thinks he is performing an important public service in exposing Jewish wiles and wickedness and thus warning all and sundry against an insidious and growing danger. But granting Mr. Ford's sincerity the question remains to be asked, Is he a modern Don Quixote tilting against the creatures of his imagination or is he exposing a peril that is real and imminent? There are episodes in Mr. Ford's life which seem, notwithstanding his great commercial ability, to convict him of visionary propensities, as witness the sending of his "Peace Ship" to Europe to put a stop to the war by moral

suasion under the slogan "Get the boys out of the trenches before Christmas." If Mr. Ford is under an obsession it would not be the first time that a hard-headed man of affairs suffered from a mental aberration which seemed at total variance with his good judgment and common sense as displayed in the ordinary affairs of life. On the other hand the articles in the *Dearborn Independent* are written in a calm and restrained manner. There is no abuse and little rhetoric. The author, presumably not Mr. Ford himself but someone especially engaged to do this work, claims to recite hard facts and he offers a weighty mass of arguments, figures and illustrations to support his conclusion. He does not hesitate freely to mention names, to give instances and dates and he quotes largely from sources available to the public. Altogether the presentation of the subjects is characterized by sobriety and a lack of personal animus. Not all Jews are condemned, there are favorable exceptions, but the general tenor is to include most of the leaders in the animadversions. The main indictment brought is that of corporate race selfishness as shown in a total disregard for the interests of all who are outside the pale of Jewry. The solidarity of the Jewish race is emphasized and its calculated unscrupulousness in dealings with Gentiles is affirmed.

It is claimed that many of the statements made in these articles have the advantage of presenting facts which to a very large extent can be verified by anyone who takes the trouble to ascertain the actual conditions and that many others deal with matters which are of common knowledge. The charge is brought that Jewish leaders have successfully lobbied to conceal the numbers of Jews now in the country under the plea that such were a religious sect and not a race and this charge appears to be amply sustained by quotations from the Proceedings of the Committee of Congress to whose attention the matter was called. There

are 46 classifications as to race and nationality in the Census reports but there is none for the Jew. The plain inference is that it is the policy of the Jews to keep the public in ignorance as to how many of the race are already here lest if the truth were known, the sentiment of the country would be unfavorable to their further admission, at least in such vast numbers. Affirmations that the Jews do constitute a distinct race or nation and include all who are of Jewish birth whether they practice their religion or not are attributed to many leading Jews when dealing with the subject under other phases.

Among the subjects treated in this series of articles are, the growing ascendancy of Jewish financiers in New York, the activities of leading Jews at Washington in the great war as exemplified by the career of Mr. Baruch and others, Jewish control of the theatres and the "movies," the existence of the Jewish Kehillah or Central Committee in New York with its branches in other cities and towns, the Jewish demand for "rights" in America and how these "rights" conflict with the established rights of the Christian population, the attempt to control the public schools in the interest of Jewish ideals, subservience of the press to Jewish influences, etc. Instances and names are given freely and the deductions drawn are uniformly unfavorable, indeed often sensational and even alarming.

It would be impossible to consider within the scope of a magazine article the full indictment as presented. Moreover the character of this *Monthly* as a religious publication would seem to preclude the introduction into its columns of issues which, though interesting and important from a political, economic and social standpoint, yet only indirectly impinge upon its special domain. Confining our consideration therefore to subjects of direct moral and religious interest it might be noted that the complete secularization of the public institutions of this country, includ-

ing of course the public schools, is one of the designs attributed to the Jews as also the deletion of Christian terminology and all references to Christ in public documents. An example is given in the change which it is alleged was made in the Thanksgiving proclamation of one of the Governors of Pennsylvania whereby through Jewish instance the words "Christian Commonwealth" were altered to read "Commonwealth of freedom," and another instance of a similar sort where the same influences forced the withdrawal of the Plattsburg manual used by students in the officers' training camps because it contained the phrase "The ideal officer is a Christian gentleman." This objection to the Christian name is said to be carried to the extent of bringing pressure upon the newspapers to refuse advertisements where it is stated that the person desired for a position shall be a "Christian," Christian in this connection meaning of course a non-Jew.

Instances are given of attempts, some of which were said to be successful, to eliminate Christmas celebrations in public schools, and public places, public displays of Christmas trees and the singing of Christmas carols and Christian hymns. Petitions against reading the Bible in the public schools and against religious exercises generally including the repetition of the Lord's Prayer, all as constituting an infringement of Jewish rights, are cited. The Christian institution of the Lord's Day, as one set aside for rest and worship is alleged to be a special object of attack, while the right of the Jews to keep open their stores, factories and theatres and to trade and work on Sunday is urged. On the other hand it is asserted that efforts are made looking to the public recognition of the Jewish Sabbath and Jewish holidays, in some cases going so far as to demand the continuance of pay to public employees who absent themselves at Yom Kippur at the same time oppos-

ing the continuance of pay to those Christians who desire to observe the chief days of Lent.

The recent difficulty experienced in finding Christmas and Easter cards bearing Christian emblems and mottoes is charged to Jewish influences, working through the designers and manufacturers in accordance with the policy whereby it is sought to counteract the propaganda of Christian ideas. It may be a mere coincidence but it might be mentioned here that the writer of this article last spring in looking over samples of cards offered for sale by an agent for a large publishing house dealing in this line, found few or no cards suitable for his purposes and he called the attention of the agent to the fact that his samples showed no distinctive Christian symbolism or wording. The agent appeared non-plussed at the criticism, but had no explanation to offer except that he supposed the demand for such had fallen off.

Instances are cited where Jewish influences have prevailed to the extent of eliminating "The Merchant of Venice" from the reading list of books in English literature used in the public schools and in one case extended the prohibition to "Lamb's Tales from Shakespeare" until an edition should be published which omits the play, the objection being that the character of Shylock tended to give Gentile children a wrong conception of the Jewish character.

In the Jewish control of the theatre and Jewish supremacy in the moving picture world the writer in the *Dearborn Independent* claims to discern the chief cause for the marked deterioration that has befallen the stage in the past twenty years and the fact that the character of the pictures shown in the popular "movies" has become so bad as to alarm the moral sense of the community. Three or four whole chapters are devoted to a detailed inquiry

into these matters and the blame for the undesirable features which today seem to have attached themselves to these sources of popular entertainment is directly laid at the door of Jewish syndicates and producers who possess a practical monopoly of the business. It is charged that a deliberate propaganda has been carried on to debauch the public taste and the public morals by stimulating the appetite for the unwholesome and the salacious.

The undue influence exercised by the Jewish element upon the newspapers of the country, directly by those which are owned by Jewish capital and indirectly by the pressure from big Jewish advertisers, is a subject discussed at some length. It is asserted that today the Jews are more complete masters of the journalistic field in New York than they are in any capital of Europe. It is claimed that this influence over the Press makes itself felt in the suppression of news regarded as unfavorable to the Jewish race or the aspirations which it cherishes and even avails to the shielding of individuals among them from the consequences of scandal and wrong-doing. The boycott and intimidation are the weapons said to be employed freely to bring recalcitrant journalists to their knees. A story is told of the successful fight of the *New York Herald* against a certain powerful group which sought to punish the editor for his refusal to do their bidding. The plot failed in this instance because of the editor's courage and resourcefulness, but it is intimated that such a case is an exception to the rule and that most editors are loathe to antagonize the important commercial interests upon which the advertising patronage depends.

The underlying reason for the success of the Jews in obtaining such vast power in so many different lines of activity is found according to the writer of the articles we are discussing not so much in their superior intellectual

ability as in the marvellous organization which they have systematically built up and which ramifies throughout the whole country. By means of subsidiary organizations established in every center all finding their radius in a parent body located in New York City, a small group of wealthy and influential Jews direct the racial policy and dominate the situation. Jewry is one, Jewry is superbly organized and hence it gets what it wants in whatever field of activity it may direct its energies, be it politics, finance, commerce, publicity, education or religion. Such is the assumption and it is a prodigious one. Scattered through the inert mass of the body politic, the small Jewish leaven works its will, silently, stealthily, steadfastly. There is a definite program and that program is no other than the ultimate ascendancy of the Jewish race, not merely of certain individuals or groups, nor confined only to those who accept and practice the Jewish religion, but of all who are sharers in the common birthright of blood and traditions. It is because of this singleness of aim animating all alike, however they may otherwise differ in wealth, intelligence and capacity that the Jews have won their present position of influence in this country and it is in accordance with the same that they expect to achieve even greater triumphs in the future.

The assumption of complete Jewish solidarity involving a huge conspiracy against the rest of us destined to issue at last in universal Jewish domination is certainly staggering to the imagination and bewildering to the mind. Yet such appears to be the necessary conclusion if the contention of the writer of the articles in the *Dearborn Independent* is regarded as established. If he is correct in his interpretation of the facts as he sees them then of course there is a Jewish menace and it behooves us all to take note of it and while there is time to do our utmost to coun-

teract it. If on the other hand such an explanation of the Jewish problem is rejected as too sensational, too grandiose for credence by the plain man then we shall have to look elsewhere and along more commonplace lines for the true answer. Even if we are convinced that the facts as alleged are substantially correct, it would not follow that we must accept the interpretation placed upon them. The race may prosper and continue to attain success along the lines of its endeavors and yet there may be no conspiracy though Jewish solidarity be recognized as one of the chief elements in such success.

In any event it is not for the writer of this article to pronounce a verdict, to say whether Mr. Ford has made out his case or failed to prove his contentions. The record is available for those who may wish to know the gravamen of his charges, and they can form their own conclusions. The writer would here simply express his sincere regret that it was deemed necessary to introduce this ancient root of bitterness into our American life and thus possibly to deepen an unfortunate prejudice toward the Jewish race in the breasts of those who are temperamentally unable to discriminate between worthy and unworthy representatives. Surely all Christian people should scrupulously guard themselves against a tendency to feel or to express sentiments of race hatred. Whether or not we may be disposed to look upon the Jews as a desirable element in our common life, they are here and are likely vastly to increase in numbers. If many of the race appear to be conspicuously lacking in the elementary consideration due to others, the rest of us are not always so unselfish and tactful that we may properly throw any stones. Moreover it is right to remember that the vast majority of Jews are for the first time in many generations enjoying a full measure of civic liberty and that the

remembrance of the bitter suffering and persecution which they have endured during the Christian centuries is bound to reveal itself in an attitude of self-assertiveness and race consciousness. The man with a grievance is always suspicious and is prone to visit his irritation upon those who are nearest to him even though such may in no degree be responsible for his misfortunes and even may be sincerely desirous of cultivating his good will.

Perhaps as the Jew becomes more intimately a part of our American life and finds that his good qualities are increasingly appreciated and his bad ones attributed in the main to the evil conditions under which he has so long suffered, he may tend to forget his unhappy past and thus to become a better patriot, citizen and neighbor.

Perhaps it is too much to expect that the Jew will ever abandon his religion and become a Christian, but lacking this desirable consummation it is of the utmost importance to all that he should not drift into infidelity, as so many are prone to do in this country, but rather persevere in the practice of his hereditary religion and preserve for his posterity those spiritual ideals which have served in the past to conserve so much that is precious to civilization and morality. The Christian owes so deep a debt to the Jewish religion that he is bound in gratitude to accord it the homage of his profound respect and reverence. Certainly there is nothing in Judaism, ancient or modern, that favors anarchy or materialism or teaches aught but kindness and charity to others, be they inside or outside the fold. Every Christian who has been privileged to know with intimacy representatives of the better type of the Jewish race will be quick to acknowledge a feeling of respect and affection for them and to admit that in turn such have exhibited on their part a generosity and a consideration towards himself that were as sincere and gracious as could be found anywhere in the world.

The Legacy of Calvinism

REV. FREDERICK SHERMAN ARNOLD

IN Article XXII, Part Second, of the Augsburg Confession (A. D. 1530) it is stated: "Inasmuch as the Churches among us dissent in no article of faith from the Church Catholic, and only omit a few of certain abuses which are novel, and, contrary to the purport of the canons have been received by the fault of the times, we beg that your Imperial Majesty would clemently hear," etc., etc.*

Herein lies the original thought of Protestantism. It is that Protestantism did not differ from any article of faith of the Catholic Church, but only from certain abuses, which, of course, as abuses, were not really Catholic at all. In other words, that Protestantism was Catholic, was indeed the pure and reformed Catholicism. That this is the thought underlying the Book of Common Prayer will, perhaps, be denied by very few. In fact, the English Prayer Book retains throughout the word Catholic. In Scandinavia and Germany the word was generally translated into "universal Christian" or "universal." In those countries "Catholic" came at once to be a partisan watchword. This translation, however, was not meant to change the sense. Protestantism was thought of as being really Catholic. Whether it was so or not is, of course, another question.

Whence then came the antithesis of Protestant vs. Catholic? Partly from the Romanists themselves, who claimed to be the only Catholics. Yet that does not explain it. For Protestants, at least, would not have yielded this claim, if they had not been willing to do so. The

*Schaff's "Creeds of Christendom," Vol. III, p 28.

High Church party among Anglicans and Lutherans never have yielded to Rome the claim that Rome only is Catholic. If Protestants in general have done so, it is because it agrees with their trend of thought.

Perhaps we can distinguish five Protestant movements in succession. First came High Church Protestantism, that claimed to be the true Catholicism as above stated. This was the great Lutheran movement of Scandinavia and North Germany, together with the Church of England. Secondly, there was a democratic and communistic outburst from the lower classes, which we associate with the Anabaptists. Thirdly there was Calvinism.

The fourth stage was Liberal religion. This came with a leap on the continent, where Unitarianism dates back to the sixteenth century. Among English-speaking people it has come very gradually. It began within Calvinism. Independency or Congregationalism, by shaking off the central authority of Presbyterianism and Episcopacy, prepared the way for Liberal developments. Finally, there is modern undenominational Protestantism. That is what most modern Protestantism really is. Denominations are no longer regarded as though some were more true and pure than others. A Methodist loves his sect as a college man loves his college, but he recognizes that the other sects are generally as good and in some particulars better.

So then it was in these later, even though early, developments of the religious revolution that the antithesis to Catholicism arose. Of them all, Calvinism alone is a definite system. There we behold a new conception, not less complete, not less intellectual, not less logical than the old; centered upon the awful majesty of God, interpreting the universe by the world-formula of predestination, with an answer to every question, with a reason for every belief; strengthening poor men to endure suffering, re-

straining rich men from luxury, moulding the young to asceticism, comforting the aged with holiness; sending forth soldiers to die and anointing generals to conquer. You may call it angelic or you may call it satanic, but if you choose the latter term you must carefully remember that Satan was also an archangel, though a ruined one.

Naturally, when so complete a system as Calvinism had come into being there was no sense in trying to identify it with so complete a system as Catholicism. The two produced an antithesis.

Gradually, too, the earlier High Church Protestantism yielded to Calvinism. Calvinism pervaded the English Church and exerted a great influence in North Germany, until the national (1839) *Unionskirche* of Frederick William III turned over German Lutheranism to Calvinism, bound hand and foot. The Caroline divines seem to have rescued the Church of England, but, on the continent, south of the Main, there was nothing but Calvinism. Into the very democratic dregs of Anabaptistry Calvinism penetrated. Calvinism, in most countries, came to be the real Protestantism. Catholicism, which Lutheranism and Anglicanism clung to earnestly enough, was spurned by triumphant Calvinism. It was not logically needed. Calvinism was intellectually as whole as Catholicism itself. So there arose, in the early third stage of the religious revolution, the antithesis Protestantism vs. Catholicism, meaning by Protestantism, Calvinism.

This antithesis of Protestantism vs. Catholicism continues. It is wrought into the marrow of those communities, continental and Anglo-Saxon, that passed through Calvinism. Protestantism as a whole is forever lost to Catholicism. Broken remnants of the old early High Church Protestantism do cling to the Catholic tradition. They even develop the tradition. The Catholic movement seeks

to prevail in two or three of the older religious bodies. Perhaps Catholicism will prevail in Anglicanism, or in Scandinavia, or even, eventually, among the more conservative Lutherans. But just so far as the High Church, or Catholic movement prevails, these religious bodies are definitely and forever cut off from the Protestant world. Individual Protestants of course may become High Lutherans or High Anglicans or even Roman Catholics. In that case, however, they cease to be Protestants. Protestantism, so long as it exists at all, exists as Anti-catholic. There can be no Church unity or confederacy or any other approach between the two. The antithesis has been wrought into the marrow of the bones of men. Any union with Protestant denominations means, for the religious bodies of that older, earlier Protestantism, a complete transformation. Any catholicizing of Protestant denominations of the later sort is unthinkable. The High Church denominations must resist the tentatives of union or they perish. The denominations whose history leads through Calvinism are so deeply anti-Catholic that their conversion to High Church principles is unthinkable.

Yet a terrible tragedy befell this Anti-Catholic Protestantism about one hundred years ago. Calvinism died.

Why Calvinism died is another story, but the fact is patent. Today there is about as much true Calvinism in existence as there is Druidism.

For one hundred years the grey waves of the great shapeless sea of denominational Protestantism have tossed and moaned to every wind of current thought. It is a vast and moaning sea. There is no unity therein nor system nor current nor stream. Only this is apparent. It is the sea. It is not the shore.

The mighty logic of Geneva is no more. Only the negative result remains. That negative is the negation of Catholicism.

The Causes of Division in Christendom

REV. JOHN EDWARDS LE BOSQUET, Ph. D.

CHURCH unity must be built up, if it is to mean anything, upon the ground of actual facts: it can scarcely be expected to come out of the clouds of a vague desire and expectation. And if we are to be in touch with the facts it will be necessary to know the "unhappy divisions" between us for what they are, and not to be hastily assuming them to be what they are not. Knowledge, here too, must precede action. In that sense our differences will prove the bases from which the unifying of those differences must develop.

Our discussions and resolutions looking toward Church unity are proceeding from the assumption that the dividing lines between Christians are their denominational affiliations—Episcopalian, Baptist, Methodist, etc. The moment one pauses to think, however, that moment one must realize that these are superficial. Important though they are, materially speaking they seldom represent profound spiritual distinctions between different sorts and conditions of earnest believers.

As matter of fact, our various imposing religious bodies arose mostly from considerations which, however vital they seemed at the time, are very minor matters to us and even to themselves in this present: controversies over whether baptism should be in one fashion or another, and when; over the date of Easter; or whether the Holy Ghost proceeds from the Father or from the Father and the Son. Some denominations have split off because of purely geographical reasons, like the Southern Baptists, Presbyterians, and so on.

It is true that there are governmental differences often working themselves out in differing organizations—dif-

ferences which would indicate deep-lying temperamental types; but these are less and less distinctive of denominations as time goes on. The hierarchical have far more independence, and the independent-minded far more oversight than even a few decades ago.

As for doctrinal disagreements, they exist, beyond a doubt, but they run little if at all on denominational lines. In any case the rank and file of Christians display no absorbing interest in theological niceties. The one theological conflict which is visible to the naked eye is that between progressives (liberals) and conservatives (Fundamentalists, as they are liking to call themselves), but this is responsible for no cleavage of denomination from denomination. In varying ways it is a struggle which each body of Christians knows not as against other such bodies, but within itself.

We shall ignore such superficial separations as denominations are, then, in any significant seeking for Church unity, and dwell rather upon what are really fundamental individual and social psychological differences.

The writer has no desire to be dogmatic, but he wonders, and he asks the reader to wonder for a little with him, whether religious people are not rather fully contained in four classes or varieties of religious attitude. I leave out here the progressive-conservative line of demarcation as being (though immensely important) on a different plane from the four here considered.

1. Certainly no person widely conversant with the religious life of Protestant America will fail to set down as our most obvious Christians those who enjoy popular warm unconventional religion; gathering for it in comfortable but "carpenter-built" edifices; hearing music which is "bright" and nothing more (the religious analogue of jazz); aspiring in prayers which, though spon-

taneous and fervid, are undignified and at best mediocre; groping for instruction from sermons in which a few needles of divine truth are lost in whole haystacks of illustration and anecdote and words, words, words, in interminable filling. The minister of such a church will be interspersing remarks of any kind that may occur to him throughout the service. He will speak publicly to organist or usher or sexton. He will turn to others on the platform for corroboration of this or that statement—as a rhetorical device. He will comment freely on the weather, his family, his boyhood, his schooldays, his cold of the past week affecting his voice he fears today, etc., etc. He overflows his office, in a word, in an extreme contemporaneousness and especially extemporaneousness.

Merely to depict in detail this way of worship is to caricature it, but this is, I submit, no inaccurate depicting of what throngs flock to, Sunday by Sunday, in every part of our country. Such services are not to be blamed as evidencing the sloth or innate slovenliness of the preachers in question. These men are, practically all of them, earnestly striving in all sincerity to carry their congregations with them to the great truths and lives they lack. Such atrocities of music and architecture and taste generally are not foisted on the people; they are what the people—these people, at all events—want. The fact is that this hail-fellow-well-met sort of worshipping puts them at their ease as a more dignified worship which would puzzle and over-awe them would not do. Whatever its defects it breathes friendliness and social opportunities (their only social opportunities, in many cases) and beneath all, religion. Here is a variety of religion not very pleasing to some, but needing to be borne in mind most of all (if we are ever to have Christian unity) by those at the furthest remove from it.

2. Then there are the practical executive Christians. These are perpetually and incurably busy, always organizing something or, more to the point, keeping some already existing organization going and efficient, giving much attention to work needing to be done, virtually unable to resist that, but caring little for individual people excepting when they happen to be what they call "key-men"—social-minded, not personal.

Furthermore they are not adequately characterized unless it is grasped that their practicalness works out in a mood at the opposite extreme from the mystical. What they are interested in, is in seeing things accomplished and above all in the accomplishing of them. Religious they must be allowed to be, but they are that in action, not in words or religious observances. They will toil for example unweariedly for the Church, but they will not attend Church—or if they do, a very slight excuse will suffice to prevent their coming.

Their type of religion has been throughout history very effective and they are still no doubt to bring some very important achievements for religion. The sort of service they can render is far from being the only sort religion has need of (apt though they are to think so), yet in its place it is very useful and it is hard to see how the Church, materially speaking, could long survive without the Marthas. That corner of the denomination or individual Church in which they function will be sure of being a humming hive of helpful endeavor. Take it all in all therefore, much as some of us resent sometimes their intrusions and imperialisms and self-satisfactions, yet the place and value of the executive temperament in religion cannot successfully be impugned.

3. Most distinctly recognizable of all are those whose type is the liturgical. These insist emphatically upon

dignity, good taste, infinite care as regards the details of worship. The background of edifice, carving, coloring, of music and dress (for minister and choir) must be wholly fine and appropriate and, wherever possible, beautiful. The service must be fitly chosen and spoken (or intoned). The content of the prayers, absolutions, etc., is not left to the leader of the worship nor even to the local Church organization: it is ready beforehand, many centuries beforehand in fact—having been handed down from times when phrases were sublimely fashioned beyond any contemporary possibility.

Liturgical religion aims at emotion as truly as the unconventional religion already mentioned, but the emotion sought is one not of warmth and good fellowship but of an aesthetic-religious kind. Its aim—whether this be realized or not—is consequently not at an every-day appealingness, but at a strangeness and mysteriousness in which, it inclines to believe, lurks an essential and communicable divineness. It is deeply and winningly human, but its humanness consists in being at one with those followers of Christ over all the world and (still more significantly) over many centuries who have used the identical ritual and murmured "Amen" to the same petitions and joined responsively in the same canticles—all if not in the same at least in practically identical sanctuaries. Such religion has its closeness of familiarity not in that it is free-and-easy, but in that it has become well-known through many repetitions and listenings, until the whole service—excepting for the sermon which is a very minor matter for this point of view—has gotten into the substratum of consciousness—nay into the very blood in a fashion most salutary.

4. Finally there is what may best be called perhaps the religion of thoughtfulness. These Christians regard

it as paramount in their worship that they should understand what they believe and why. This is not "mere rationalism" as it is often accused of being. Its insistence is not upon the intellect alone to the exclusion of feeling, but it will reason as well as feel; it will look before it leaps; it must know Christ and God and duty as an indispensable background to its following after these in energetic life-effort. Such Christians are at bottom devoted, both practically and warmly, to righteousness and the divinity of the cross, but they will take these on nobody's authority. They demand to be "shown"; no oratory or perfection of ritual, no orthodoxy or historic validity can carry them off their feet or emotionally stampede them. They are keenly alert and open to nothing but Christ, what he said and did and was as an awakener of life here and now, by the vital impact of living truth. This personal grasping of, or rather this personal being grasped *by* and clothed *upon*, as regards the Master, mediated by persons who are His (not merely wearing His insignia) is what they seek and in some sort obtain, plainly and regularly renewed from week to week.

There are perhaps other varieties of religiousness, but are not these four real divisions amongst us followers of Jesus much deeper-lying than the denominationalisms more usually thought of in such a connection? How shall a unity be brought into being which shall bridge the separations of these temperaments? Who can say, as yet? At all events, many of us are thinking, not by that merging of all varieties into one melting pot which would blur all differences if it could. And not, any more, by that more easily defended union which is a matter of governing bodies, but does not affect the layman to any appreciable degree. The ideal of one undivided Church as a material world-fact is decidedly alluring naturally to the executive

type of Christian already referred to above, but it finds other kinds of Christians relatively cold.

The way to Christian unity is more spiritual and simple, and much less clear-cut. There will have to be, for one thing, the attitude of sympathy and tolerance between all sorts and conditions of disciples. We must, not some of us but all of us, be realizing that while we, being of one type, could not be religious in the way of others, yet those others are religious and should be allowed to remain religious in their way, for all that we would interfere, to the very end of time. Furthermore, each variety of religiousness should not be unwilling to profit by reflected virtues from the rest, learning to be warmer-hearted and more simply human from one, more effective from another, more dignified and more open to common sense and reasoning generally, according to our particular need of improvement.

Most important of all, not alone for our way of religion but for the cause of Christian unity, is our own sincerity and faithfulness in being religious in our way. One can be truly a follower of our Lord in any of the four fashions here suggested, but one can also be a man-pleaser and hypocrite in any of these four ways, too. To all, whatever be their method of religious approach, come the trenchant words: "If ye know these things (things different for different sorts of Christians) happy are ye if ye *do* them!"

A Forgotten Memorial

REV. DUNCAN CONVERS, S.S.J.E.

FOR some of us one day stands out in our spiritual and religious life above all others; when after a long struggle with ourselves we knelt down to tell the story of our sins to the merciful and compassionate Father, Son and Holy Ghost who declarest almighty power chiefly in showing mercy and pity, while vividly realizing that His priest too would hear, whose words of human sympathy would help our efforts to repent. Later, he gave us absolution in the form printed in the English service for the Visitation of the Sick. We heard them; "and there was a great calm." Others can say: "I owe the victory over my habitual faults, under God, to the steady, persistent pressure of my confessor." To whom are we indebted for this privilege? Each recalls different names; but all can mention one, who sleeps now in Grove Street Cemetery in the heart of New Haven, Oliver Sherman Prescott. The younger readers never saw him; the middle aged only when he was growing old and failing in powers; the older remember him in his prime; but few recall the years 1850 to 1853, when he faced in Boston four Church courts eager to punish him for the crime of *willingness* to hear confessions and give absolution; since no sworn testimony was presented that he had actually done so in a single instance. As there was then no court of error, appeal or review (call it what you please) he risked a sentence of "displacement" or "degradation"—which we now call "deposition." Yet he and his proctor bravely fought it through, forcing even that court to hold that to teach confession and absolution was no "heresy"; at most a mere "irregularity." The court had been ruled in some respects by general canons,

in others by diocesan; therefore it was not strange that Bishop Eastburn and Dr. Slater held it to be essentially general and unlimited, in certain ways; while such an authority as Bishop Whittingham, doubtless upheld by Judge Chambers and Hugh Davey Evans, pronounced its sentence to be "irregular, illegal and of no force" outside Massachusetts. His letter is in the library of the General Theological Seminary.

The assertions of the Memorial can all be corroborated from other documents as accurate, except one, possibly two. Even the letters between Father Prescott and the diocesan authorities proposing a different certificate are bound up with pamphlets in vol. III of "Episcopal Tracts" in the Massachusetts Diocesan Library. The Memorial says *four* trials. Only three have come down. The fourth was not printed, probably. In the first, the court quashed the presentment as clearly insufficient; the Bishop named the second court, whose unfairness to the accused and discourtesy to his proctor, Mr. R. H. Dana, Jr. (author of "Two Years before the Mast") was such as to make the reader angry, or send him into convulsions of laughter at its caricatures of justice and what a court should be or do. The last is the only trial upon the merits or in which any sworn evidence appears. The quashed presentment is amusing now; they proposed to try him for making his own voluntary confession, and gravely assumed that his faith in transubstantiation was shown by his turning his back to the people when pronouncing the usual ascription after the sermon! But the President of the Standing Committee had the grace to withdraw these at the trial. By the time the matter got to the General Convention all the fun was drained off, only bitter dregs remained. Here is the memorial never hitherto printed.

To the Right Reverend Fathers in God, the Bishops of the Protestant Episcopal Church in the United States of America :

The humble petition of Oliver Sherman Prescott, Presbyter, canonically resident in the Diocese of Massachusetts, sheweth that he, your son and servant in Christ desiring to approach your venerable Body does acknowledge with a glad mind and ready will his duty of obedience to you as the representatives of the Church of God whose voice he is to hear and whose faith he is to teach in order to his own salvation and the salvation of those who may be committed to his charge.

That he does acknowledge in accordance with the constitution and canons of the Protestant Episcopal Church his amenability to the Bishop of the Diocese in which he is canonically resident.

That he entreats your consideration of the following statement:—

That your petitioner has been presented for trial by the Standing Committee of the Diocese of Massachusetts to the Right Reverend Dr. Eastburn, Bishop thereof on charge of heresy and has been tried by a Court appointed for that purpose and has been found “not guilty” of any offence for which he was presented, that notwithstanding this by a strange proceeding he has been suspended from all exercise of his clerical function until such time as he shall furnish to the Right Reverend Manton Eastburn, D.D., a certificate in the form following:—

“I, the Reverend Oliver Sherman Prescott, Presbyter of the Protestant Episcopal Church in the Diocese of Massachusetts do hereby, ex animo, promise hereafter to refrain from teaching and inculcating that a Presbyter of this Church has authority to pronounce private absolution upon private confession, and from the practice of the same, except as it may be necessary in the Office for the

Visitation of Prisoners in which a prescribed form is provided or in the emergency which might arise in the administration of the Communion to one sick with a contagious disease."

II. That this certificate is given wholly upon the differences between the Prayer Book of the Church of England and that of the Protestant Episcopal Church; and is a construction of those differences in direct contradiction of the Records of your House and dangerous to the peace and unity which so happily exists between those Churches.

III. That your petitioner is now bound by all the vows which the wisdom of the Church has imposed upon her ministers and therefore ought not to be required to take any others upon him.

IV. That the sentence is one not known to the Church. The canons provide but three sentences; viz., degradation, suspension and admonition, while this sentence is to sign a certain certificate unauthorized by canon, and without warrant of precedent. For refusing such illegal signature your petitioner is sentenced to a suspension so severe that it lacketh but in name the force of degradation.

V. That more than six months ago your petitioner offered to the Bishop, Right Reverend Manton Eastburn, D.D., a certificate mostly in the wording of that required by him, substituting in the place of "hereafter" the sentence "while I am under the actual and canonical jurisdiction of the Right Reverend Manton Eastburn, D.D.," and for the expression "this Church" "the Church in this diocese," which certificate was rejected by the Right Reverend Manton Eastburn, D.D., on the ground that it was limited in its terms, which fact proves that according to the mind of the imposer the vow required is intended to bind your petitioner to the Bishop of Massachusetts when

he may have passed under the jurisdiction of another of your honorable body.

VI. That had the object of the Right Reverend Manton Eastburn, D.D., been to hinder in his diocese the giving of private absolution it could have been accomplished without public proceedings of any kind, since your petitioner acknowledged the full jurisdiction of any Bishop to hinder any priest in the exercise of that function and the word of a Bishop would be law to your petitioner, inasmuch as he believes that absolution given against the Episcopal command would be illegal.

VII. That though now more than three years since proceedings were commenced against your petitioner, during this time he has been subjected to four trials, and that through no offence of his own, but because of irregularities on the part of the ecclesiastical authority; that not only for three years has he been deprived of all manner of livelihood, but he has been involved in heavy expense, which he could not have borne but for the kindness of his father, and that he has submitted to these things and has abstained from the means of redress which were open to him because he desired above all things the good of the Church and had faith enough to believe that to her assemblies under the guidance of the Holy Ghost his grievances had but to be told to find redress.

Therefore, your petitioner, having this statement before him, believing himself to be unjustly condemned, uncanonically sentenced by the Right Reverend Manton Eastburn, D.D., Bishop of Massachusetts, and professing his entire and dutiful obedience to the Church of which you are the Right Reverend Fathers and Governors, and his confidence in the alacrity with which you will seek to do justice to an injury, your dutiful son and servant comes to your honorable body and humbly prays that you will

be pleased to entertain this his petition and grant him relief from the disabilities under which he is illegally suffering. And your petitioner as in duty bound will ever pray.

(Signed) OLIVER SHERMAN PRESCOTT,
Presbyter of the Diocese of Massachusetts.

New York City, October 10, 1853.

Had the memorial declared the accused to be "not guilty of any offence with which he was charged," it would have been more accurate. The court held that certain specifications in the presentment *were* established as facts, but which they also held did not "sustain the charge." For example, his sermon had styled St. Mary a "sinless mother," thus holding the virgin birth; quite a different matter from making her an object of worship, the charge. He was guilty of the specification; not guilty of the charge. Mention of the "means of redress" open to him, refers to what he might have gained had he done as some of his friends and correspondents urged, ask a civil court for a writ of *mandamus*. In 1853 the suspended Bishop of New York was importuned to take that course, as in the opinion of such men as Horace Binney, Chief Justice Jones, of New York; Judge Redfield, of Vermont, and others, was sure to gain the desired end. But neither the Bishop nor the priest consented thus to "appeal to Cæsar."

1853 may seem like ancient history, yet Dr. Muhlenberg and the others sent their memorial to that General Convention asking for a kind of concordat to unify American Protestant Christianity, which sounds not so very ancient after all. Party strife, more heated than today,

made the discipline of the clergy the "burning question" of the time. The cases of Bishop Ives, of North Carolina, the suspended Bishops of Pennsylvania and New York, the failure to condemn the Bishop of New Jersey, brought Episcopal discipline to the fore. Father Prescott's case brought a priest's trial into the arena. It seemed like the attempt of Bishop Eastburn, assisted by his standing committee and many of his diocesan clergy, to meet the wish expressed by Bishop McIlvaine in his letter to Bishop Hopkins (see the latter's "Life," p. 235); "Go on, lead us all, dear brother, in faithfulness and boldness. We want boldness and unsparingness in these days. * * * Be sure we must get to discipline, now that the truth is being undermined on every side; and then, when the hand of discipline is put out, and some Puseyite, distinctly for Puseyism, is disciplined, the real fire of our furnace will begin. But we must not fear * * * I see with you the necessity of a court of appeal in certain cases." The partisan outburst of political methods over the Episcopal election in Pennsylvania in 1827 deepened in the General Convention of 1835, when a noble effort for missions was spoiled by a plan whereby party spirit was not only foreseen but provided *for*, not provided against, was receiving its reward in the embittered trials of the decade. After 1853, the bitterness lessened. The astonishing sentence and decision in the Prescott case are summed up by a Maryland lawyer, a deputy to that convention in the *True Catholic* for March, 1852. "He has been convicted upon a charge, of which the court says he is not guilty, upon testimony which they suppose to have proved an offence not known to our ecclesiastical laws; but which did not, in fact, prove that offence, but only a willingness to do an act, which itself was not an offence known to our ecclesias-

tical laws. . . . Nor is the sentence less remarkable than the conviction. It sentences him neither to admonition, suspension or degradation, the only three punishments which our Church authorizes; but to sign a certain declaration, and if he does not, he is to be suspended, not for the offence, of which he has been so strangely convicted, but for not signing the document. The document is so worded as to require the unfortunate gentleman to declare by implication, that the Church of England teaches false doctrine. . . . We regret that the Bishop of Massachusetts has confirmed so extraordinary a decision. Mr. Prescott has refused compliance with this unauthorized sentence and has, in a respectful letter to his Bishop, assigned reasons which in our judgment are unanswerable."

Without knowing the exact words in which Judge Chambers introduced the memorial into the House of Deputies and on request stated its object, the remarks in the discussion make it almost certain that he regarded it as a kind of petition for a court of appeal.

The Idle Words of Fiction

THE CENSOR

A TEACHER once proclaimed, without gloss or the making of salient exception, that for every "idle word" men are to give account. We infer the spoken word, of course. We know these words become very real entities, with lives, often baneful, prolonged beyond that of the Wandering Jew. But what about our far-flung written words? and those which we read—and often disseminate—from the pens of others?

This thought has been in my mind very strongly of late, after a recent indulgence in an orgy of modern fiction. I am using the noun indicating my debauch advisedly. I distinctly feel contamination. Yet I have only been reading (more or less unawares) a few of the "Best sellers" of the day, from the pens of the most clever writers.

But am not I and others—accessory to "idle words" in the most vicious sense when we read, mark, lend and recommend such unwholesome fiction as is being turned out by our "best" American and (notably) English writers? These may be more or less culpable than contemporaneous foreign fiction writers. But the latter are outside our present purpose of comment. They have their own standards. They have had other training. They are not widely read amongst us. They often offend our canons of good taste, if not our standards of morality. But I am writing for Anglican Churchmen, the *clientele* of the AMERICAN CHURCH MONTHLY. I ask, "Have we no responsibility for such "idle words"?"

Let us examine two or three recent novels, easily recognizable, perhaps. Take the best seller on the American market this summer: Can Realism (plainly microscopic, nakedly artificial) be more revoltingly sordid? Is there a possible town in the "Middle-west"—or anywhere else—where such constant vulgarity of thought (laid bare in complete nudity) of manners and morals is displayed? Can there be a typical community where there is no religion, no idealism, no kindly speech? Is it even good art to put before us all that is sordid in life, accompanied by the dreary reflection that as it is in X street, so it is elsewhere, and ever shall be?

But if mere vulgarity, in the sordid sense were all! But when realism stands sponsor for salaciousness, as here it plainly does, do not the "idle words" afford their own deep

condemnation? Better the frankly coarse novels of our grandfathers and great-grandfathers! Far better "Tom Jones," and "Pamela" and "Clarissa Harlowe!" Far better "Jane Eyre," though throbbing with the passion of a seducer! Have not "Adam Bede" and "The Scarlet Letter" proved that even the most tragic sin can be handled wholesomely? But "X Street" only shows that the God-ordained common-places of life may have their sanctities unwholesomely invaded.

But there is something still more immoral than salaciousness. This is the easy belittling of the marriage relation, the cool assumption that divorce is not only the permissible, but the commendable thing whenever two persons are unhappily yoked together.

I find the foremost American novel of the day (in point of literary excellence) to exhibit this view. Here it is assumed that the heroine is justified in divorcing her unfaithful husband, not merely to be free, but with the *express purpose* of marrying again. The hero, who allows himself to be seduced in heart from the wise and loving woman he has married, is plainly not accounted a cad, even though he is only saved from the crimes of desertion and adultery by the discovery that he is about to become a father. He apparently stands in the mind of his creator as he is characterized in a journalistic paragraph, from one of our most important dailies, as "upholding the highest standard of American manhood and morals."

The same views are taken for granted in a recent English novel, where the illicit relations of a married woman and her lover are freely condoned by all the principal characters of the book (and presumably by the author). The single exception occurs in the person of the disapproving parish rector, who is depicted as a censorious "Pussy-foot."

The same easy assumption of justifiable divorce, the same unhallowed dissection of marriage relations, and a great deal beside of revolting family hatred (treated as a matter of course) are exploited in a less recent work of an English-American author. What can be the effect of such constant "idle words" upon any careless reader, unfortified by Christian, Catholic standards?

But pernicious immorality perhaps culminates in the fiction of another noted Englishman. In this novel the heroine, with "a past," frankly offers to be unchaste with a new lover in order to leave her husband free (by divorce) to satisfy his desire for a son born in wedlock. The present partner of the woman's sin is represented to be the worthily respected father of a family, whose character, made the most lovable in the book, is serenely white-washed by the author. Moreover, the heroine is depicted as finely noble in the sacrifice of such reputation as she still may have. It goes without saying that a worse effect is produced by the fact that the book is a masterpiece of character drawing, which portrays the humorous, the tender and the sordid in a very attractive blend.

Of course there are a multitude of lesser fry than these instanced, which set forth the same standards—probably much less disastrously.

I refrain from taking up the novels of imperfect theology, or of pure paganism. They belong in another category. I merely ask, are we, Christian people, instructed in the damnable danger of the "idle word,"—are we, Catholic Churchmen, constantly praying for right views and practices in regard to family relations,—are we free from responsibility in the matter? I claim we are not. I reiterate it at the risk of being writ down with Dogberry's humble creature. Our present-day literature puts emphasis everywhere on the wrong values, success, power,

happiness, forgetting that, "All these things will I give you" was a Satanic offer.

The onus of fault, to be sure, is clearly to be laid on "the times"—upon a period when authoritative religion is ridiculed, when decency is too easily outraged in every mode and fashion, when pernicious literature far more deadly than the "dime novel" or the cheap "thriller" supplies the market—the *market*,—notice, of society so-called Christian.

But where lies the remedy? For criticism which has nothing at all to offer is generally worse than useless. Where lies the remedy other than the slow evolution of the world-conscience? Well, of course, personally each must make his own way of escape. But it is just stupid to think that, even for our "light reading," we must keep up with the "best sellers." I wonder how many of us know—and experience—the real rest and relaxation which comes from simple spiritual reading. This need not be a task nor a mere duty. The biographies of saints and heroes often give us thrills of a kind that do not pass away, but may be transmuted into prayer and action.

But, oh yes, there are certainly times when we must be merely amused, when the mind requires real relaxation. But why drag the spirit with it? Do we really find vice so very amusing? Surely we can take to the harmless "Pigs is Pigs," or "Dere Mabel," or whatever answers to these innocuous skits, in our most recent literature. If I cannot soar to high poesy, need I besmire my soul with mire?

But by way of shouldering our responsibility to others: Can we really expect moderns, twentieth century men and women, (juniors and elders), world-traveled, world-sophisticated, to enjoy "Cranford" and "The Daisy Chain?" Will "The Rise of Silas Lapham" or the novels

of Jane Austen and Anthony Trollope appeal to these? Will "John Inglesant" or "Lorna Doone" satisfy? Probably not. Yet I am deeply convinced we need a reformation in our light literature. I am ready to nail my thesis in the market-place. I am confident that we need a crusade against plausible immorality in our "Best Sellers." I am raising my voice as a very minor Peter the Hermit.

To begin with, I believe that wide-spread, full Catholic teaching, with its insistence on the sacramental union of man and wife, upon the sanctity of family life, and upon personal growth in holiness, may do much to counteract loose thought and writing. Those that are trained in the sacraments are usually given to higher ideals and standards.

Again those who can "take a pen" in hand—with effect—might find vocation in writing clean fiction. The Church long fostered and controlled the drama for her purposes. Is it impossible that she should attempt something of the kind in the field of fiction? (N. B. To be wholesome, a novel need not be deadly dull. There can be no objection even to a "side-splitter" or a "thriller," if they do not land us in the mire.) The Roman Communion has given us writers.—Let me instance Hugh Benson and Henry Harland—who have had a very subtle and delicate hand at fiction, coupled with quite sufficient humor. There are present-day writers of our own Church who have displayed both charm and power. Doubtless, there are others, who have not felt the call. Grant them un-stopped ears!

Can our Church periodicals do anything to foster such production? I doubt it. The days of George McDonald in "The Sunday Magazine" are over. Our Church press cannot afford to encumber its dearly-bought pages with fiction. Nor can our writers receive, in its columns, ade-

quate remuneration. Possibly some Churchman might endow a prize—on the order of the Pulitzer—to encourage effort. The way is open for suggestions.

Lastly, it will not be irreverent to make the out-put of wholesome fiction the subject of occasional intercessions. We may well find our mightiest weapon against insidious corruption in our appeal to the Presence of the Tabernacle.

BOOK REVIEWS

The Epistle to the Galatians: A Critical and Exegetical Commentary.
By Ernest DeWitt Burton. Charles Scribner's Sons. \$4.50.

That important series, the International Critical Commentary, has given us another admirable volume in this latest contribution by Professor Burton. It possesses, as all would expect who know the author, thorough scholarship combined with sober judgment and clear expression. It will perhaps appeal to students rather than to the average clergyman who seldom finds time for intensive work and who ordinarily desires to know the conclusions of critics without being obliged to follow painfully their processes. Nearly three hundred pages, and that without the printing of either the Greek or the English text, are devoted to the comment on this brief epistle. Some eight pages are allotted to the introduction, and one hundred and fifty to the careful investigation of the use of various important words which occur frequently in this and other Pauline writings. It is, no doubt, this latter portion of the volume which will be of greatest value to all future students.

As regards points under debate, it is interesting to note that Dr. Burton holds to the "South Galatian theory" with writers like Ramsay and Zahn, against Lightfoot, von Dobschütz, and Lietzmann; that, unlike Ramsay and with Lightfoot, he identifies the conference of Gal. II with the council of Acts XV; that he consequently prefers the usual "late" date of 52-54 to that of 46-7 which has had many strong advocates in recent years; that he examines and rejects the interpretation so popular at present which makes the "elements of the world" in IV, 3, angelic or supernatural beings; and that he understands that Titus was not circumcised.

C. C. EDMUNDS.

Holy Unction: A Dogmatic Treatise on the Unction of the Sick. By Archdale A. King, Priest of St. Saviour's, Poplar. London, The Society of St. Peter and St. Paul; pp. 33 (paper).

We do not take up a brochure bearing the device of the Society of SS. Peter and Paul in the expectation of finding a sober Anglican treatise couched in uncertain terms. Nor are we disappointed in this booklet, which contains, in concise form, the official Roman teaching concerning the sacrament of Extreme Unction. The institution, history, matter, form, minister, subject, repetition and effects are clearly stated, and a bibliography of twenty authorities (more than half of them Roman) is appended. The author dismisses the early authority for Unction as a sacrament of healing by linking it with thaumaturgic activities of the Saints, and reaches the conclusion that the effects are three-fold, the last being recovery of health when such is according to the will of God and conducive to the spiritual good of the subject.

Much is contained in the pamphlet with regard to the administration of the sacrament which need only be provided in a manual for the clergy, and the general treatment of the subject is not such as to create interest on the part of the laity. The popular and readable qualities which have characterized most of the York books are sadly missed, while the imputation of an anti-Roman bias to such scholars as Father Puller and Doctor Dearmer would seem a serious breach of academic courtesy calculated to harm rather than help the cause sponsored by the author.

With the woeful lack of Anglican authority, together with the abundance of Anglican authorities, we who are students rather than scholars still drift on a sea of uncertainty as to just what the Church teaches and has always taught about this sacrament of Extreme Unction.

H. B. L.

Essays and Addresses on the Philosophy of Religion. By Baron Friedrich Von Hügel, LL.D., D.D. New York, Dutton, 1921; pp. xviii+308. \$6.00.

One of the most noteworthy books in theology that have been published in this century is Baron Von Hügel's "Mystical Element of Religion." The first edition of this book was speedily exhausted, and it has been surprising that no second edition has appeared. One is glad to know that a second edition is now in contemplation, and, also, that the author is engaged on a large work on religious fundamentals. Pending the publication of these works we are thankful to have this volume of essays and ad-

dresses, which represent his published and spoken work during the last few years.

The essays and addresses here contained fall into three groups:

- I. Concerning religion in general, and theism.
- II. Concerning the teaching of Jesus, and Christianity in general.
- III. Concerning the Church and Catholicism generally.

Of one thing one may always be certain in taking up the writings of Baron Von Hügel: that is, that however trite the subject treated, the treatment will never be trite. His analysis always goes deep and brings to light new aspects and interpretations of familiar subjects. There is a freshness of treatment which constantly tempts one to quote. There are fine passages on the permanent necessity of religious institutions in the third essay, and on the meaning of evil in the fourth. Occasionally one finds one's self dissenting; as from some of the opinions expressed as to the fate of those dying in infancy, even when baptized.

I fancy that readers of THE AMERICAN CHURCH MONTHLY will find the group of essays in the third section of the greatest interest. One is amused at the not very successful attempt to find grounds of sympathy and points of contact with Protestant audiences that the Baron had consented to address. The whole of the ninth article is worth careful study. So is the tenth article, which seems to be in some respects the most noteworthy in the volume. The author there dwells on the substitutes offered to mankind for a Church, and finds them to be five in number—the Individual, the Family, the Sect, the State, and Philosophy. He finds the causes of the attempts at substitution to be four: First, the imperfection of the workings of the Church, due to the fact that it is administered by fallible human beings; second, in the tendency of this fallible human administration to ignore, or grudge and minimize, the degrees and kinds of human truth and goodness present in other bodies; third, the reliance of the Church upon force for its maintenance and propagation; and, finally, the limited degree of comprehension shown by Church authorities for disinterested scholarship.

One or two notable paragraphs in this essay may be quoted. The truths embodied in the following quotation cannot be too much insisted upon:

The men who practice these several substitutions draw such good as is often largely present within them, for the most part from the work and effect across the centuries, and from the still persistent influence, however much ignored, of the Church and of the spirit of the Church. Thus the Individualist derives his frequent sense of the sacredness which attaches to each single

soul, not from his Individualism as such, but from the long, slow elaboration by the Christian community of the value of its several constituents—the various, all more or less unique and different, members of the Mystical Body of Christ. The man who substitutes the Family similarly takes the said family as it has been slowly, most costingly elaborated by means of religious ideals, especially now for well nigh nineteen centuries by Christian ideals. It was the doctrines, the religious facts, of the Holy Trinity, of the Fatherhood of God, of Christ's Mother, of God's Children, and of the Church as an organism of interdependence, mutually supplementary, variously related members: it was these spiritual forces which, at their best, ended by producing something like ideal families amongst men at large. Again, the man who substitutes the State for the Church very largely finds such sufficient nobility in the State as he may acquire and reveal, through the mirage thrown on to his image of the State by the ages-long and world-wide work of the Church at its noblest. And finally the man who substitutes Philosophy retains or reaches some depth and delicacy of outlook, largely because the tenets or temper of mind thus adopted by him spring from philosophies which are themselves more or less penetrated by genuine religious instincts. (P. 265.)

The following reminder is always timely for Anglicans, and especially so at the present juncture:

It remains true that there can be no Church for us on earth if we will not or cannot put up with faulty Church officials and faulty Church members; and, again, that we shall never put up with such faultiness sufficiently unless we possess or acquire so strong a sense of all we have to gain from Church membership as to counterbalance the repulsiveness of such faults. This our sense of need has to be thus strong, since the faults of Church people are not simply the same, in kind and degree, as the faults of ecclesiastically unattached mankind. No: these faults are largely *sui generis*, and would, in great part, disappear with the disappearance of the Church. (P. 267.)

The revelation of Baron Von Hügel as a humorist is wholly unexpected, and the following opening of an address on "Christianity and the Supernatural" must have astonished the junior members of the University of Oxford.

Have you ever kept tree frogs? If not, do! How amusing they are with their intermittently voracious appetite! Especially the young frogs: they will jump at and seize a blue-bottle nearly as large as themselves, and will laboriously push it down their maws with their funny little front feet. But feed them with crickets from the kitchen and watch their procedure. The frog will seize a cricket, hard, long, and thin, and will push this struggling down its throat. The cricket insists upon dying within the frog crosswise, but the frog pats his white abdomen from each side, till he gets the cricket, now at last killed by the gastric juice, into proper conformity with the inside of the frog himself. I am now asking you to leap forth to seize and assimilate, as well as you can, a mass of spiritual food which may well at first lie uncomfortably athwart your minds. Be patient; before the end I hope greatly to

relieve the situation—we shall then *pat* our minds; and the food, so unwieldy at first, will, I trust, find its proper place and will really feed us. No food can feed us properly without considerable friction generated and overcome. (P. 278.)

This is a joyful picture of the Baron patting the English mind!

In conclusion, one feels that union between Anglo and Roman Catholics would be a matter of a day's labor if negotiations for such union were in the hands of Rome's great historians and theologians—its Von Hügels and Duchesnes, its Batiffols and its Tixeronts—rather than in the hands of its opportunist politicians.

J. G. H. B.

Hints to Confessors. By Rev. E. S. Maltby. London, S. S. P. P., 1921; pp. 7. Price 6d.

This useful little pamphlet, which is published under the authority of the London Association of the Federation of Catholic Priests, summarizes in outline form the duties of the confessor in hearing confessions. The outline uses as a basis for classification the confessor's functions as father, judge, physician and teacher.

Lives of the Servian Saints. By Voyeslav Yanich, D.D., and C. Patrick Hankéy, M.A. Ill. pp. 108. London, S.P.C.K., New York. The Macmillan Co., 1921.

In its translations of Christian literature the Society has given the Church not a few valuable documents. Among these the Serbian Hagiology holds high rank. In the lives of those who have been acknowledged as saints, the ideal of Christian living that rules the lives of the people may be studied. And this ideal is high among the Serbians. Gentleness, quietness, purity of life, hatred of evil pleasures, unselfishness, wisdom, and piety are the virtues chiefly emphasized in the lives of the saints, only one of whom is a woman. One of the remarkable facts about this hagiography is that almost all of the saints enumerated were rulers of the people or closely related to the ruling family. Two princes who ruled the land before the kings, seven kings, and four "despots" or Serbian rulers under the Turkish dominion were accounted as saints of God. It seems that the royal family of Serbia was especially loyal and devoted to the Faith and Practice of the Orthodox Church. The chief saint of the Serbian Church is Saint Sava, son of St. Simeon, prince of Serbia, who was the first Archbishop of the Serbian Church. No one can read his life without at once acknowledging that this holy man was in truth a saint of God.

An excellent introduction and a brief but adequate sketch of the history of Serbia make the little book a most interesting contribution to Church History, especially as it gives to the public an insight into the religious thought and ideals of a people that has suffered perhaps more than any other in the great European War.

F. C. H. W.

Proposed Amendments to the Text of the Psalter. Prepared by the Committee on the Psalter Text of the Prayer Book Commission. pp. 45. New York. The Macmillan Co. 1921.

Our Psalter is the noble monument of the earliest devout scholarship of the English Church, ten years older than the First Prayer Book of Edward VI, and it has been the language of praise in our Church for almost four centuries. It seems to us a needless task to "correct" this ancient translation. Its purpose is purely to praise God in His Holiness; and it has served, and still does serve its purpose most admirably. No other version of the Psalter even approaches it in majesty, in rhythm, in musical quality. No other so beautifully reproduces the spirit of praise that breathes from the Hebrew Psalter as does this version. Those who seek greater accuracy of translation, may find it in the Authorized and the Revised Versions of the Bible or in the Variorum Bible.

As for the revision itself, it is thorough enough,—hardly a psalm having escaped—and it is generally well done. If the Church desires the revision, it may as well accept these corrections, even though they will arrest and shock the attention of those accustomed to the old version. This may distract some worshippers, but it will help others to apprehend more deeply the true meaning of the Psalms.

F. C. H. W.

What Christianity Means to Me. A Spiritual Autobiography. By Lyman Abbott. New York. Macmillan. 1921. pp. xi+194. \$1.75.

The author, after eighty-five years, during which he has been pastor, secretary, editor and author, but all with one single aim, "the joyous task of giving to others the glad tidings which have made him glad," sits down to write a final statement of what those tidings are. He started with the inhuman creed of Calvinism. At the end of his long life he finds that Christianity means:

A new spirit of love, service and sacrifice in humanity. A new and ever developing life in art, literature, music, philosophy, government, industry, worship. A relief from the heavy burden of remorse for past errors, blunders and sins. An ever growing aspiration for the future and an ever increasing power toward achievement. Faith in ourselves and in our fellow men; in our infinite inheritance. Faith in the great enterprise in which God's loyal children

are engaged ,that of making a new world out of this old world, a faith which failure does not discourage nor death destroy. Faith in a Leader who both sets us our task and shares it with us; the longer we follow him and work with him, the more worthy to be loved, trusted and followed does he seem to be. Faith in a companionable God whom we cannot understand, still less define, but with whom we can be acquainted, as a little child is acquainted with his mysterious mother. Faith in our present possession of a deathless life of the spirit, which we share with the Father of our spirits and our divinely appreciated leader.

The whole book is a plea, and an impassioned one, for the religion thus summed up. The author is on fire with zeal for his fellows and with the love of Christ, and it is an ungrateful task to point out what are, to the Catholic Christian, strange inconsistencies and contradictions.

From end to end he decries creeds. Yet from end to end his book is a passionate pleading for the one here presented. His whole study has been to understand the Christ of the Gospels. Yet those very writers on whom hang all his knowledge and all his hope he cannot trust if they differ from him. They tell him all he knows of Christ, but yet they and their followers and the whole historic Christian Church failed, almost completely, to understand Christ. The Church, Dr. Abbott thinks, makes believing, not doing, the test! On one page the Church is condemned for unending devotion to philosophy and theology; on another he condemns it because it forbids thinking. The very notion of Theology is a mistake, and this in a book which, though composed in the extreme of the homiletic style, is throughout a statement of theology.

The book makes us glad and sorry. Glad at the writer's devotion and love for God and his neighbor. Glad at his blessed deliverance from the Calvinism of his youth. Sorry at his failure to see that in the Catholic Church are all his glad tidings together with the only,—the divine,—means for bringing them home to sinful mankind at large.

H. K. P.

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